120,
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Phillips

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commodities being produced by capital and labour, are the joint property of the capitalists and laborer

The capitalist pays in advance to the laborers their share of commodity, and he becomes its sole proprietor—

This portion thus paid is wages.

Real wages are the articles of use and consumption that the laborer receives in return for his labor—

Nominal wages are the portion he receives of these things reckoned in money.

The fund from which wages are paid in any country consists of the articles required for the use and consumption of laborers which that country contains—

The proportion of this fund received by individuals must mainly depend on the number among whom the fund is divided—

The rate of wages in any country depends therefore not on the wealth which that country contains, but on the proportion, between its capital and its population—

Its population has a tendency to increase faster than capital, wages can be prevented from falling to the lowest point only by adjusting the proportion of population to capital.

The lowest point to which wages can be permanently reduced is that which affords a bare subsistence to the laborer.

The variations of the rate of wages between these

extreme points depending mainly on the supply of labor offered to the capitalist, the rate of wages is mainly determined by the sellers, not the buyers of the labor.

Combinations of laborers against capitalists, whatever other effects they may have, cannot secure a permanent rise of wages unless the supply of labour falls short of the demand; — in which case strikes are usually unnecessary.

Nothing can permanently affect the rate of wages, which does not affect the proportion of population to capital.

Legislative interference does not affect this proportion, and is therefore useless.

Strikes affect it only by wasting capital and are therefore worse than useless.

Combinations may avail or not according to the reasonableness of their objects.

Whether reasonable or not combinations are not subjects for legislative interference; the law having no cognizance of their causes.

Disturbance of the peace being otherwise provided against, combinations, ~~combinations~~ therefore are wisely now left unregarded by the law.

The conditions of laborers may be best improved —

1st By inventions & discoveries which create capital.

2d By husbanding instead of wasting capital; for instance by making savings instead of supporting strikes.

3d By adjusting the proportion of population to capital

The highest point to which wages can be permanently is that which remains to the capitalist, just profit enough to make it worth his while to invest his capital.

suppose you drowned. I shd search upper part of stream, upstream, you're so accustomed to swim against the current.

English Statesmen Govt. &c
& Antislavery

Pitt sneers int. Slavery an open question
Edin Rev July 1840: 278 p

D. L. C.

Northampton -

Webster - did not keep his word

proposed to Benton to join & defeat Clay's compromise - then -

persuaded with Corwin to follow up his speech vs Mexican war - failed -

case of Powers murderer in Boston

W. took $1500 to defend: evidence clear against the man. made no argt or - worse than none did not return money -

left N.H. in debt

demanded & obtained of Lawrence & others $10000 before he took his seat the (1827) first time in the U.S. Senate tho' he had wished for the office & let it be known (it is said) wrote A & A. Lawrence to know how he shd vote on Bill of Abominations 1828 - voted yes - [illegible] this bill [illegible] Clay's [illegible] [illegible] checking [illegible] D.W. [illegible] [illegible]

S'n Senate when Clay's Compromise of Nullification passed in H.R. "I have not been consulted"

$40000 to do in Engld. Drew for $20000 when there -

enough grounds to think this coffee

J. Q. Adams 1843 three times emphatically -

"D.W. is a traitor"

a lazy man - fond of his ease -

D.D.C.

Miss Bremer "the fate of the black race is the poetry of American history" –

D Webster's he avoided responsibility –
vile letter to Bocanegra –
misrepresents R. King in his 51 speech – did not vote on Texas as he avers there
J.Q. Adams – had heard colored men say under their breath to him passing "God bless you, Sir" –
D.D.C. sent this anecdote to ~~Webster~~ E Everett –
of course he did not use it
obliged to say it under their breath in America!

Calhoun jesuitical – use of errors of Census in letters to Packenham about blacks after Adams' motion in H.R. had brot this falsehood to his notice as
Sec'y of State under Tyler
his picture in his house at Washington with western Territ. painted in background where he had ordered surveys for Nat. Improvement – Extreme Radicals in 1822 are objected his love of Internal Improvt. he said "that's what I'm proud of" –

Clay as graceful as Otis & a great deal more force

Sir Robt Peel "Leader of Laggards" important but illused & misunderstood post joining conservative & radical — no high order of statemanship his life perpetual education — clear not far sighted —

father of political out of doors, agitation & forced people to become statemen by waiting to be forced into measures — our institutions they have form West Red Sally '52 p —

(Peel)

Landor finely written Convers. on Wordsworth

I allude solely to the composition Blackwood 1892
691

"It is a difficult matter to set a weak man right & it is seldom worth the trouble. but it is infinitely more difficult when a man is intoxicated by applause, to persuade him that he is going astray."

"There are few whose ideas have been drawn modelled, marked, chiselled & polished in a studio well lighted from above." 706.

"Racy wine comes from a high renegado. There is a spice of the scoundrel in most of our literary men." 706

"I am not confident that we ever speak quite correctly of those who differ from us essentially in taste opinion or even style: If we cordially wish to do it. we are apt to lay a restraint upon ourselves & to dissemble a part of our convictions" 710

"There are certain men who are driven by necessity to exhibit some sore absurdity. it is their only chance of obtaining a nights lodging in the memory" 711

"he loves virtue more because he has fought for her than because she has crowned him" 712

So another 1843. 63
"those we love we love for every thing even the pain they have given us — But she gave me none — it was where she was not that pain was"

"Like the ~~angels~~ air that angels breathe in the

Asti is my birthplace but I look on the whole world as my country. 1797 ev.

in the metropolitan temple of the Christian world. her soul at every season preserved one temperature."

Cornelia Cornelius the mind has within it temples & pavilions & palaces & towers - the mind has under it a dog of the course, steeds brighter than the sun & stronger than the storm & beside them stand winged chariots more in number than the Psalmist has attributed to the Almighty. The mind, I tell thee, hath its hundred gates compared with which the Theban were but willow wickets & all those hundred gates can genius throw open. But there are some that groan heavily on their hinges & the hand of God alone can close them.

64.

An Englishman describing to an Afghan the benefits of a firm & steady Govt. as a defence from alarms bloodshed & discord - the Afghan replied

" we are content with discord
we are content with alarms
we are content with bloodshed
but we shall never bear content with a master" -

An Indiana man, Hoosier, had two horses (ie (a mare & colt) they jumped over board he followed to save them & caught hold of colt's tail the frightened colt swam down stream & the mare made a Bee line for the shore - some one called to him to take hold of her - He sung out "No time for swapping horses"

Man taking office - intending to have when bad case occurs war & difficulty no time for swapping horse

---

Mahometan law young man took poison because father refused his daughter to him - father sentenced to pay $80 - Because if he had not had a daughter young man had not loved - if had not loved had not have been disappointed - if not disappointed wd not have taken poison so it was "homicide by an intermediate cause - So Turks once

Asia is my birthplace but I look on the whole world as my country Nigeria

sentenced isle of Samos to pay for a wrecked ship because if their island had not been in the way - the ship had not been wrecked.

Dr. Clark's Travels in Goodrich's Geog.
about tax paying & suing & trading
& living here -

An Indian in the S.W. who owns a horse scarcely ever ventures to go to sleep after nightfall, but sits with at the door of his tent with halter in one hand & gun in the other & horses fore feet tied together. No truth standing the case he sometimes wakes only to hear the thief galloping off with the animal

Utility of Govt. men can sleep
in op mutual confidence

Be peril in the path
Be death upon the way
When liberty, the prize
What to the brave are they
The steel is in my hand
Before me is my foe
And for freedom God himself
Shall help to strike the blow -

Despotism is the baby step of civilization
Dehrosier -

Political Pilg. Prog.
35

Thom. Paine's Crisis -

11 page "words were made for use, the fault lies in deserving them" the abuse in applying them unfairly -"
(Mem. Xtianity says "unkindly" WP)

"a continual circulation of lies among those who are not much in the way of hearing them contradicted will in time pass for truth - the crime lies not in the believer but in the inventor" - I am not for declaring war against every man that appears not so warm as myself. Difference of const., temper, habit of speaking, & many other things will go a great way in fixing the outward character of a man yet simple honesty may remain at bottom"

"The mighty subduers of the continent are retreated into a nutshell & the proud forgivers of ourselves are fled from those they came to pardon" -
= can take his child by the hand & bless it without feeling the conscious shame of having neglected a parents duty" -

"is able to look & laugh (her enemies) in the face"

"It is the madness of folly to expect mercy from those who have refused to do justice & even mercy where conquest is the object is only a trick of war" = the cunning of the fox is as murderous as the violence of the wolf" -
the simple genius of America hath discovered the art of perseuring bodies & embellishing them too with much greater frugality than the ancients. In a talmage, Sir, of humbleter you will bear secure as Pharaoh in a hieroglyphic of feathers you will rival in finery all the mummies of Egypt
"the republic of dust & ashes"

As to is my birth place but I look on the whole world as my country Alfieri

57. life is suff. short without shaking the sand that measures it

67 like men in a state of intoxication you forget that the rest of the world have eyes & that the same stupidity which conceals you from yourselves exposes you to their satire & contempt

"madmen biting in the house of death"

80. A new case is to them a new world & while they are seeking for a parallel they get lost

90 the miseries of others, like a tempestuous night, added to ~~your~~ the pleasures of your security

94 adversity has convulsed her into action

117 Like Pharaoh on the edge of the red sea he sees not the plunge his making & precipitately draws a row the flood that is closing over his head

129 It is now the hurricane months of British politics, every day seems to have a storm of its own & they are scudding under the bare poles of hope.

134 "To make them useful they make them vile"

139 "His character is gone & we have seen the funeral"

my country is the world — my religion is to do good. Rights of Man p 217

Ld Erskine Sr alluding to Austria Russia & Prussia in "letter to Ld Liverpool" says "with all the force they can collect there is one empire which they can never hope to subdue — the empire of opinion whose throne is the liberty of the press" —

Spain noble ordered by Chas V. to receive the traitor Bourbon said "I will obey & fire my castle when he shall go forth; I repose not where the Bourbon has been harboured" —

Oct 1842 For Quart Rev 72

Same 74 The flames of the funeral piles which the Sorbonne asserted even in the 18th century to be "the best ~~lights~~ whereby to guide the Erring" — the tortures of heretics which the Jesuits in their rules select as the only punishment their pupils ~~may~~ look upon —

Bacon "in this ~~world~~ theatre of mans life God ~~only~~ & the angels only ~~may~~ should be ~~spectators~~ lookers on" quoted by McIntosh in a letter to (Foster?)

Harrington "we are living in the dregs of the Gothic Empire"

mem. lect on Chartism & false ideas of citizenship =

Jer. Taylor "a prosperous iniquity is the most unprofitable condition in the whole world" —

Fontenelle "If I had my hand full of truth I'd be careful how I opened it"

As to is my birthplace but I look on the whole world as my country — Milton

Rev. Mr Allen American Missionary in India mentions a hospital in Bombay supported at $16000 annually endowed by a rich merchant with $140000. Its management is in heathen hands 50 to 100 horses past service, 175 cows 200 dogs & various other animals are gratuitously supported. "Its charities are accessible to living beings of every species except the human race". Men women & children sick wounded & destitute die unaided within sight of its walls." Such is the character of the only hospital so far as known which heathenism ever built.

Asti is my birthplace but I look on the whole world as my country. Alfieri

the maxim

"Fortiter calumniare semper aliquid restat"
is founded upon a just estimate of human
impressibility — the most mendacious & discredited
newspaper exercises on the long run more influence over
— mens belief than they are at all willing to admit. West Rev
May 1843.

Vincentius Lirinensis Vincent of Lerins (Lerins)

Quod semper Quod ubique quod ab omnibus
traditum est — for rest & comments
see Ed. Rev. Apl. 1843 pp 279

Ben Johnson to the King, James,
"He sends me this because I live in an
alley. Tell him his soul lives in
an alley"

Franke monument, himself holding two little
children — motto 'Er vertraute Gott'
trusted —
Mem bid prayers for relief answered by strange furnishings

"The states of the Union distinct like the billows, one like the sea"

As he is my birthplace but I look on the whole world as my country Alfieri

☞ Mr. Calhoun once rebuked a purblind Senator, who taunted him for his abstractions. Mr. C. said:—

'Are you aware, Sir, that the most important revolutions which have swept the face of the globe, had their origin in an abstraction? The absolutely true is always to be sought in contemplation. The practical man is not he who never generalizes, but he who makes allowance for the rubs and impediments incident to human affairs, and seeks to enforce his general principles by practical means—hence the two parties in this republic.'

Let him who expects one class in society to prosper to the highest degree, while the others are in distress, "Let him,' as old Fuller says, "try whether one side of his face can smile while the other is pinched."

'Millions of peasants to build Versailles'

No man who knows aught can be so stupid as to deny that all men naturally were born free being the image & resemblance of God — — Milton —

Alexander to his army
I recognize no limits to the labors of a high spirited man but the failure of an adequate object

'Any man, says Sermon 1663, who makes religion as 12 & the world as 13 has not the spirit of a true New Englisher'

'Makes right an appendage to expediency & patriotism a mantle for plunder

'Man in a fit lifted up his voice & was heard a mile — no enthusiast then' R. Hill.

B.W. Fordick Daily Adv. June 28 of shipwreck
Southern steamer gives acct of all getting hold of something to support themselves — he asked a negro who was making a raft what he was doing: "I am going to try to save my master"

"Asti is my birthplace but I look on the whole world as my country" Alfieri

Card Rets vol 1 Mem'l & Marsh. Turenne once took a group of friars for ghosts. T. appeared grave & calm. R eager to meet them. T. assured R, who supposed him afraid, that his first emotion was joy. R. felt that he put himself an appearance of eagerness to hide his fear — hence his maxim

"All we read in the lives of men is false!

quoted by Lieber I believe S.C. add.

—

Bacon says Ed. Rev. July '45

Optimum elige suave et facile illud faciet consuetudo —

'Sint ut sunt aut non sint' Saying of Ricci Genl of Jesuits in France to Clement v Louis XV.

Book of biog pub in Paris by Franklin-Montyon Soc'y with motto 'the genius of benevolence & the benevolence of genius' consisted of persons of useful talent or rare benevolence —

For. Quart. Oct. 1840 p 48.

Here we ~~first~~ find the solid bullion of truth first brought to the mint of experience in order to receive the stamp which makes it current among the vulgar Westm March '45 p 7.

Rahel walking in field with cattle —

"Have I not reason to be afraid when stupid people go about with horns"!

"Though it be an ignorance it is a virtuous & staid ignorance & next to truth confirmed error does well" Ben Jonson — to Coke —

The worst mischief of an institution he is not that it crushes the truth but that it drives truth into exaggeration & perversion. Westm. Rev. Sept '40 p 205

a prosperous iniquity is the most unprofitable condition in the world. Jer. Taylor.

Luther to Erasmus. "You are trying to walk on eggs without breaking them"
Daubig - 3 - 292.

Barneveldt to Gower
"Truth above all things but peace next"

Erasmus "quiet error is better than tempestuous truth"

"The more mean & ignoble the party the more general and comprehensive are its principles for none but the most principles of universal liberty can reach the meanest condition" 11.461.
The fears of one class are no measure of the rights of another" Bancroft 1 454

The device on the first Dutch coin was a ship laboring on the billows without oar or sails - 11.259.

Among the Five Nations Honor & esteem enforced obedience; shame & contempt punished offenders - 11 417
Indian speakers with bundles of sticks throws down one when he has finished a subject 11.291.

"My country trusts me - I'll not sacrifice it to my interests but if need be die in the last dutch"
Or. of Orange 1673 11 324
May not this phrase be originally Dutch?
Leyden after perhaps the noblest struggle for human freedom on record was offered by Wm of Orange immunity from taxes till she sd recover her losses - She refused & asked for nothing but the leave to erect a University within her walls - Lieber S.C.

For Punch Ap. '41

Admiral Chickagoff to Alexander. "Sire, first teach your people to know what is right & inspire them with a reverence for it & then a Constitution will start up of itself into existence"

Finis enim et scopus quem leges intuere atque ad quem jussiones et sanctiones suas dirigere debent non alius est quam ut cives feliciter degant. Bacon.

The object of all Govt. is roasts mutton, potatoes, clarets, a stout constable, and honest justice a clear highway & a free chapel. Sidney Smith

The objects of Govt. is put 12 honest men in a box — Erskine (?)

What is a Law? was asked in the House of Commons. A sheet of paper printed by the King's Printer, & headed by the King's Arms: nothing more, until the assent of the People has breathed into it the breath of life:

Argument and Assertion. Assertion is like row shot from a long bow; the force with w strikes depends on the strength of the arm that ale it. But argument is like an arrow from a cros which has equal force whether shot by a a giant. Bacon

The number of those who believe in a system established in the world does not in the least add to its credibility.

Fontenelle

WHICH IS THE MOST PERFECT POPULAR GOVERNMENT?—"That," said Bias, "where the laws have no superior." "That," said Thales, "where the inhabitants are neither too rich nor too poor." "That," said Anacharsis the Scythian, "where virtue is honored and vice detested." "That," said Cleobuluss, "where the citizens fear blame more than punishment." "That," said Chilo, "where the laws are more regarded than the orators." "But that," said Solon, "where an injury done to the meanest subject is an insult upon the whole constitution."—*Apothegms of the Ancients.*

"Forgive enemies - forget friends"

And pity gave ere charity began

Illi mors gravis incubat
Qui notus nimis omnibus
Ignotus moritur sibi

"Bristles with virtues"

Quid puer peccavit accusant senem. Bembus.

Heu (vitam / quantum) perdidi operose nihil agendo -

Liberalitas hoc demum appellata aliena
bona largiri"

'Streets bellowed with riot' E. 2.
roared?

Naturae ingenium Dissecta cadavera Pendunt
Plus quam vita loquax - mors taciturna Docet.
prop. misc. for Anatomical Theat. Havannah
last applied to History by Lieber

Whately says "Galileo probably wd have escaped persecution if his discoveries cd have been disproved or his reasonings refuted"

'Flectere si nequeo Superos Reperonta Moebo'
he quotes of taking advantage of
ignorance & passion vs truth -

after these wars
Thy head wear sunbeams & thy feet touch stars - Massinger.

"I can stand alone therefore have friends." Horne

Greg. VII "The steps of an ascent are like echoes of thunder through the vaulted arcades of history" West. April '41

Whose footsteps echo
Through the corridors of time" Longfellow '44

I heard Time echoes thro' the world forever singing
Hymn Greg. VII 1841

Dii libi. dent annos. de te nam caetera sumes
quoted in Chesterfield's Lett.

Words ought certainly to be labored when they are intended to stand for things = the pebble must be polished with care which is to be valued as a diamond - Johnson letter

Mr Trollope remarks of the higher ranks in Austria kindness & familiarity with the lower "more than in France or Engd & much more than in America"

Of a lady always attentive to the lower orders in Engd he asked "Does she treat the squires & ministers in fee so?" — which explains the former

Lond Quart Dec '39, p 145

house on great grd land -
custard cat -
smell of lemon lived in G. Green's house
Wrk. at Bittsfield
2 pd of Hackstea -

God made its citizens - God made it -
Dorchester & Dorchester it shall be

Irishman's advice in introducing a friend to a Tipperary row -
"When you see a head, hit it"

"No great of a head but a sair loss to him puir man" as the Scottish housekeeper said when the Govt cut off her master's head

cut story mother her child & the child's bottom.
Some 1/2 dozen green hands who had shipped on a merch't vessel being dilatory in making their appearance on deck in a storm at the call of "all hands" the mate went to the hatchway & asked them in the pr'kase often used on such occasions "Below there have you concluded"
"Yes we've concluded to let the sail blow away & pay for it"

ick: our purser tells me that the admiralty are going to supply us with cast iron parsons

Esterhazy 'my shepherds are more numerous than your sheep' - to Coke who had shewn him 2000 sheep - Les Esterhazy font tout en grand - le feu prince a doté deux cent maitresses et pensionné cent enfans Mégitimés

Lond Quart 139 Vol 64

Same June 1842, 43.

Laroche Jaquelain

Si j'avance suivez moi
Si je recule tuez moi
Si je tombe vengez moi

Mas Aunt thought none cd be Xtians who were not clean - Fred of Prussia, who deserted -

colonization will accomplish its work when there's no more gravel for chickens to eats

When Niebuhr went to Scotland he thought all Presbyterians hypocrites & they thought all Germans merely atheists - he says of Engd

"the sin of not being rich is only atoned for by the endeavour to become so"

no satisfying objectors boy & nig Salem -

"I dont think Pirates so bad all trades must live"

Tithing mint &c

Forbidding to clean brasses, as — did, with rum, while man in the cellar bottling the parlour wine gets drunk on it —

—

Sanded the sugar &c

"People are not for the king but on the contrary kings for the people"; Dante de Monarchia —

Poorest prayer is that which comes from the lips — that which is uttered — &c

Pends toi, Crillon, nous avons combattu a Argues — et tu n'y etais pas —

Henry IV to Crillon
Ency Am

(Ad 1849) "I have heard of some virtuous persons who have ended unfortunately, but never of any virtuous nation. Providence is engaged too deeply when the cause becomes general." Dryden.

Nihman "I'm no speaker & I'd rather amplime knock
a man down than argue with him."

Arnold's Life

Union of true Xtians & true Reformers
last driven off by narrowness of 1st
p 63

Views of Scriptures &c pp 133-6 . 239 .
p. 289 . 355 . 389 . 502 . 188.

'I cannot answer all your objections fully, he writes to Whately, because if I could it were to suppose that the hardest of all human questions contained no difficulties - but I think on the whole that the objections to my scheme are less than to any other, & that on the positive side ~~of~~ it is in theory perfect. & though it never will be wholly realized, yet if men can be brought to look at it as the true theory, the practical approximations to it may in the course of time be indefinitely great
- i.e. Church & State = p 141

Sabbath pp 216 . 376

Nil admirari the Devil's text p 248 -
I am well satisfied that if you let in but one little finger of Tradition you will have in the whole monster horns & tail & all p 279
no man will ever go to Tradition for what the Scripture by itself teaches. Arnold

Wd. Trinitarians justify Priestley in undermining 1st & John by testimony of Jerusalem church

men are all Tories by nature when they are tolerably well off only monstrous injustice or some atrocious cruelty &c p 295

(Roman history has taught me) that, an aristocracy when not thoroughly corrupted its strength is incalculable & it acts through the relations of private life which are permanent whereas the political excitements which oppose it is shattered &c p 318

Difficulties in Subscription

p 330

Christian Ministry - that some should follow the calling & be maintained I do not think of Divine app. but I think highly expedient &c p. 420

also 289 &c

Vide Woolley letter to Pope - for Quarts Oct '40

How startling it is to see how quietly opposite opinions will lie side by side so long as neither are entertained keenly but when both become deep & real convictions then toleration is no longer [illegible]

p 433

Greek cultivation & Roman polity prepared men for Xtianity as Mahom^m can witness for the East when it abandoned Greece & Rome could only reproduce Judaism Mahom^m 600 yrs after Xt justifies the wisdom of God in Judaism proving that the Eastern man cd bear nothing more perfect

It is common to ridicule the Stoics but their triumph over bodily pain was one of the noblest efforts after good ever made by man without revelation. He that said to pain "Thou art no evil to me so long as I can endure thee" it was given him from God -
p 497

There can be no traditions (Study &c) from the long period when such things were forgotten and uncared for - & what seems to be tradition in fact originates in what antiquarians have told the people p 499

The Spartans answer to the great Kingsstone "Hadst thou known what freedom was, thou wouldst advise us to defend it not with swords but with axes" vol 2, 381 502
Roman Diary
men 'harsh language'

"He fears God thoroughly & he fears neither man nor Devil beside" - his idea of true courage 502

He thought family relations & love of nature art means of keeping a man's heart soft -

True it is that St Paul, expecting that the world was shortly to end, tells a man not to care even if he were in a state of personal slavery &c p 502

the notion of 'good' exhibited in the word 'useful'
seems to me the idea of good robbed of its roteness
- the sediment from which the filtered water has been
assiduously separated - & as if καλον were only
καλον οτι ξυμφερον Le p 289

the compass may be out of order, still the
compass is a true secure guide - so is the conscience
Le p 289.
See also 'Faith' Ibid.

"Christian Church society for the putting down of moral evil"
Arnold Church
"both within the Church & without it"

"fatten man into obedience"

McDowall's life -

none reformed during the colera times

woman at Refuge saw a visitor elegantly dressed - said "I have dressed as fine as she & will again" & soon eloped -

woman taken to his house made to dress plain - carried to church asked on return of woman who sat in pew front of them was a church member & - answered 'yes' "why does she dress in silks & laces & I then"? was the next question -

he came at length to the conclusion that prevention was best, only thing to hope from -

case of woman who would not take home her seduced sister because her seducer dined often at the house (where indeed she had been seduced) - it would be unpleasant for him to meet her!

The American Church has the blood of McDowall in her skirts - what shall we say of a Christian (!) body which pursued that man to death for the sole crime of daring in want & sickness alone & opposed to do what it was her duty to do - & whose fidelity the keenest rebuke of her guilt, was the only fault she had to find with him!

Woman's rights 'property' will profit wages
Mass. 1842.-5, 1846.
Virginia 1849 - New York 1848 & 9 - Missouri 1849
Wisconsin 1849

A courteous Frenchman, in reply to the question why women were not admitted into the Chamber of Deputies, said that to be a member it was requisite to be forty years old and it was impossible to suppose that any lady could reach that unseemly age.

Woman

Plato. Dug. Stewart & Voltaire (last with exception of invention) think man & woman's intellects equal

fine art on Ed. Rev. Apl 1841

though its exception of womans (married) because interests in politics wd disturb &c - would exclude by like reasoning letting her take an interests in religion or a part in those moral influences which the Revn wishes her to have.

Dr

"always better to add open responsibility where there is already unobserved power"

Westminster Vol 33, 13 &c (Jany 1841)

Blackwood (art. on Hemans) Just before Jany 1849.

Let Education form the rational & moral being & nature will take care of the woman Ibid June '40 p 123. & fine summary of striking & famous women

Whatever may be the customs & laws of a country women always give the tone to morals - Aimé Martin.

Cicero assigns sources of civiliz. to marriage. Demosthenes says "The measures he hath meditated on for a whole year will be overturned in a day by a woman"

Augustin Trotius contend that polygamy is not inconsist. with natur. law.

Plato bases his republic on the family.

What is wanting that youth of France may be well educated Sd Nap. to Md Campan "Mothers" - 'a system of educ in a word' replied he.

in New South Wales (May 24 1841 "League") Single women's wages higher than men's

To have loved her was a liberal education Steele

Wives appreciated - by
Baxter, Burke - Romilly* McIntosh. Bonditch,
Raleigh (?) Chatham (?) D'Israeli (dedic)
Rev. Newton. Roland C

* pasted in Sam's Fenelon

Cowper (mother) Lamb (sister)

"When I am making a plan of consequence," says Lord Bolingbroke, "I always like to consult a sensible woman."

Intuition.—"The perception of woman," says Sherlock, "it is as quick as lightning. Her penetration is intuition, almost instinct. By a glance she will draw a quick and just conclusion. Ask her how she formed it, and she cannot answer the question. While she trusts her instinct she is scarely ever deceived, but she is generally lost when she begins to reason."

Curran, the impassioned and brilliant Irish orator, said—"The only inheritance I could boast of from my poor father, was the very scanty one of an unattractive face and person, like his own; and if the world has ever attributed to me something more valuable than face or person, or than earthly wealth, it was because *another and dearer parent gave me a fortune from the treasure of her mind.*"

Goethe's Faust meeting Gretchen - she asks Madonna to be allowed to instruct him - "Rise yr self & if he love he will follow" - is the answer

In M. Angelo's Judgt woman haling her husband upward.

Aristotle "Woman's force is best shown in surmounting the difficulty of obedience
West Rev. Oct 52 p 332

'Dieu - ce dernier amour des femmes' Théop. Gautier - same 338 -

If woman should obey husband because apostles said so - why then do we not "salute one another with a holy kiss" - as special duty?
See also James 5. 14.

If - were not among apostles neither was she at the last supper: why then admit her to the communion now?

the names of the ten Antediluvian patriarchs as found in Genesis 5. from Adam to Noah. inclusive, literally translated are = in the order in which they occur

man, appointed, miserable, lamenting, the God of glory, shall descend, to instruct, his death, sends to the afflicted, consolation,

Sears' Hist.

Dutch translation (that of Dort ?) considered best ours next -

Hugh Broughton, one of the best Hebrew scholars in Engd. having quarrelled with the Bishops was not employed in translating our Bible - He sent ~~many~~ interpretations to the translators which he complains they "thrust into the margent" -

(these are often the best)

Sears -

Adam died when (B.C. 3074)
Methuselah was 243 years old - who died when
Shem was 98 " who died when
Abram was 50 " who died when
Isaac was 75 and when
Jacob " 15

Tradition easy - P Cottage Bible

The most judicious commentators agree that Adam & Eve constantly observed the 7th day & dedicated it in a peculiar manner to the service of the Almighty !!!!

Sears Hist Bible p 19
note -

Sd Eckius to the Duke of Bavaria at Diet of Augsburg when asked "if Reformed doctrine cd be refuted by the Scriptures" - "No. by the Holy Scriptures we cannot overthrow it but we may by the Fathers" -

"Wolsey thought printing wd give use to sects & might besides all other dangers ~~[illegible]~~ the common people at last might come to believe that there was not so much use of the clergy"

Letter to pope For Quart Oct 40

No express authority for women's receiving the Sacrament

Scots would not eat potatoes because not mentioned in the Bible

Sacrament "it was night - females were excluded - there was a supper before the ceremony - this supper an annual festival. By common consent we exclude all these circumstances in interpreting the phrase "Do this" - Abbot & Stone 209

bread unleavened -

If Porter's (Life) is correct in describing the effect of the Spirit & if he means that the Spirit does not take facts & motives & shew them to the Sinner. then why is it necessary that the fact of Christ death should be made known to men?

And where goes the argument for the atonement derived from the need of such a fact to change & fix men's hearts?

The Heathen who never heard of it are just as well off as Christendom, if God pleases. Such a view however clears up the point of how without distinct knowledge of such a fact David &c were converted & present Heathen also —

But if he does mean as I have supposed why allow any weight to the objection about a Sinner's using means &c
The Spirit will use the facts & reasonings such a man listens to at church &c

Coleridge -

Cottle's Reminisc.

somewhere about 1803, but date uncertain, he doubts, if not more Eternal punishment p 84.

—

"Arrogant because they are ignorant & boastful of the strength of reason, because they have never tried it enough to know its weakness" Spoken of patriots -

"I wish to see him doubting & doubting"

1797. p 112.

—

"my new & tender health is all over me like a voluptuous feeling" 1798. p 127

"that voluptuous correspondence of the blood & flesh about me with the breeze & sunheat, which makes convalescence more than repay one for disease" 1800. p 323.

—

Ld Bacon a proved plagiarist from Roger Bacon of the germ of his philosophy - p 189. Letter of Southey 1829

—

"Socinians wd lose all character for honesty if they were to ~~interpret~~ explain their neighbors will with the same latitude of interpretation that they do the Scriptures"

1807. p 234.

—

"If any intermediate space between inspired & uninspired writings that space wd be occupied by Leighton" Ibid.

my father greater than I' ludicrous & monstrous for a mere man to say p. 250.

—

"no command in the Bible which attaches criminality to innocent & cheerful social amusement on the Lord's day — not forbidden to the Jews on their Sabbath. though I have been taught by Luther & the great founders of C of Eng^d. that the Sabbath was a part of the ceremonial & transitory parts of the law of Moses, & that our Sunday is binding on our consciences chiefly from its manifest & most awful usefulness & indeed moral necessity.

1807 (?) p 251.

—

a pursuit is necessary. Pursuit, for even praiseworthy employment merely for good or general good, is not sufficient for happiness, nor fit for man 1800 — p. 336.

298

—

Socinians believed no more than Paul did before conversion — Supreme Being & future rewards punishment — Yet after conversion he writes I am not ashamed of the Gospel &c

243

red hot prejudice plunged in cool water of reason hissing follows p 70

Southey says 1797 Mary Imlay is the best, infinitely the best (in countenance of his acquaintances in London) The only fault is an expression indicating superiority, not haughtiness, not conceit, not sarcasm, in Mary Imlay, but still unpleasant. Her eyes are light brown, & though the lid of one of them is affected by slight paralysis, they are the most meaning I ever saw. Her complexion is dark-sunburnt, & her skin a little cracked, for she is near forty & affliction has borne harder on her than years, but her manners are the most pleasing I ever witnessed, they display warm feeling & strong understanding & the knowledge she has acquired of men & manners, ornaments, not disguises her character.

this was Mary Wolstonecraft Godwin p 158.

p 153

Gilbert Wakefield has a most critic like voice, as if he had marked himself hoarse. p 154.

I like the women better than the men. Indeed they are better animals in general, perhaps because more is left to nature in their education p 154.

Quart Rev. 103.rd describes Coleridge - clerical looking dress, thick waving silver hair, youthful colored cheek, indefinable mouth & lips, the quick yet steady & penetrating greenish gray eye, the slow & continuous enunciation & the everlasting music of his tones &c - quoted Cottle p 224.

Coleridge, treating on the inseperable connection of truth with error, says that there are errors which no wise man will treat with rudeness while there is a probability that they may be the refraction of some great truth as yet below the horizon

Classes of Readers.—Coleridge, in a lecture twenty years ago, divided readers into four classes. The first he compared to the hour glass, their reading being as the sand—it runs in and out, and leaves not a vestige behind. A second class, he said, resembled a sponge—which imbibes every thing and returns it in nearly the same state, only a little dirtier. A third class he likened to a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class, of which he trusted many were among his auditors, he compared to the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, preserve only the pure gem.

Coleridge -

"too often instead of inquiring after Truth in the confidence that whatever is truth must be fruitful of all good to all who are in him that is true, they seek with vain precautions to guard against the possible inferences which perverse and distempered minds may pretend, whose whole Xtianity, - do what we will - is & will remain nothing but a Pretence."

Confess Ing. Spts p 95

— "things most truly are likewise most behoverfully spoken", Hooker -

(if God made things so, the results of their being known to be so are his not mine - I cannot tell lies to help him in governing the world W.P.)

'I shall believe our present religious Tolerancy to proceed from abundance of our charity & good sense, when I see that we are equally forbearing as Litigants & political partisans'

Toleration from nodifference not a Union but confusion, not a knitting together but a freezing together as cold unites all bodies how heterogeneous soever stakes stones water - but heat first makes separation & then unites those of same nature

Novalis

'We are near waking when we dream that we dream'

'To become properly acquainted with a truth we must first have disbelieved and disputed it'

'Spirit of Poetry is morning light which makes the statue of Memnon sound'

'No real misfortune - properly speaking. Misfortune is the obstruction to a stream, which after overcoming it bursts through with greater force'

West. Rev March '45 Shakespeare - accounts for his neglect of his plays while he published his Poems by theory that "acted drama was not considered a portion of recognized literature any more in our day" ingenious & good

Chaucer's verse Blackwood June '45
Saxon tongue - Edin. Oct '39

Carlyle

'He preaches it aloud & rushes courageously forth with it - if there be a multitude hurraing at his back! yet ever keeps looking over his shoulder, & the instant the hurraing languishes he too stops short.

It is the noble people which makes the noble govt. &c. See Novalis Rev. Institutions are much but not all. The greatest & bravest spirits have often been found under strange outward circumstances. St. Paul & his brother apostles were politically slaves. Epictetus personally one. Columbus, Las Casas, Ximenes, Cortes, Pizarro Alba

The spaniard of the 16 noblest govts. yet had the Inquisition - now same govt, lowest nation.

Dutch, same constitution, yet,

Siege of Leyden Wm. Silent, Egmont, Dewit,

Under Elizabeth speaker on his knees

yet Burghley, Sidney, Shakespeare.

A. Eminent

You may peek over these theories at the mystical array of holy & sublime truths which thus cast their majestic shadows before them.

The lungs & the trachea are the glorious highway in man of speech & reason

No efforts however weak is lost: what one strives another determines, a twentieth performs.

Languages are the languages of opinion rather than truth

Speaking in character of Augustine

"Did those who succeed us look to the same quarter for evidence whence we ourselves have derived it instead of studying only their inheritance language in which we have delivered it - fewer errors would descend to posterity or rather fewer truths be transmitted into errors in their progress of transmission.

Failure to define precisely the Christian religion proof of its divine origin - its incomprehensible like every thing else from God -

Answer to the obj. why is there not a miraculous message now as well as in old times.

If there ever was a people simple receiving with undoubting faith the belief of one God, would they view as miraculous or equally wonderful with that the existence of an age of such jarring, confused & discordant reasoning on that simple fact.

"The whole of truth can never be injurious to the whole of virtue" he quotes it.

The Xtian religion was not articulated into doctrines but only spread in fact till it had passed into [illegible] — The mind of Paul was the bridge along which the Xtian religion passed from Asia to Europe from a condition of facts to a condition of theories. the span of his gigantic [illegible] took in Asia & Europe — one pier sunk in Asia the other rested on Europe

Anglo saxons believing only in their eyes & ears protestants by nature —

(on many languages.) Truth can be translated — Error loses the giddings which genius perverted gives it by translation & falls harmless — Had the Marseillaise hymn been as widely understood as its music the Revolution had been European instead of French.

great evidence of truth in Christianity that a sensual & degraded race with all the polygamy & superstition of the East (Jews) should propose a religion to a different race as the Saxon at great distance of time & place

"the most successful diplomatist wd be a man perfectly honest & upright, who shd at all times, & in all circumstances, say the truth, the whole truth, & nothing but the truth"

Ld. Chesterfield.

Sir H. Wootton "man sent to lie abroad ~~to tell~~ ~~lies~~ for the good of his country".

Wellington protested in 1830 against sullying his laurels in civil war Ed. Rev 1840

Guizot defended duelling as ~~necessary~~ expedient part of Civilization in House of Depts. 1845

'Men' said Ld Dudley quoting Voltaire, 'succeed less by their talents than their character' Canning & Castlereagh are remarkable instances of this maxim" Lond 24. Dec '40

Good talk on active power v literary ability in Edinburg Rev July '45 p 51 &c art Luther vide inter alia, says Who ever thinks the intellect of Pericles Alexander Cromwell, Napoleon, inferior because they left no treatises of phil. or beau strain of poetry - &c

Hallam has found out Luther was not eloquent P.S. it's no matter seeing his own age did not find it out.

Robespierre v. Edin. Rev July 1840 p 234 &c

"Nothing, Sir, is Reynolds, is denied to well directed labor, nothing is to be done without it."

"I was not superior to Newton, to other men in genius, but only in application."

Original genius, Dr Johnson, is nothing but strong natural parts perseveringly directed to one object.

I have lived to know that the great secret of human happiness is this—never suffer your energies to stagnate. The old adage, of "too many irons in the fire," conveys an abominable lie. You cannot have too many; pokers, tongs, and all—keep them all going.—*Dr. E. D. Clarke.*

When you have lived half a century, you will have seen many instances in which he who finds time for everything—for punctuality in all the relations of life, for the pleasures of society, for the cultivation of literature, for every rational amusement—is the same man who is the most assiduous and the most successful in the active pursuits of his profession.—Sir R. Peel—*Inaugural Address*, Glasgow, 1837.

Golden Counsel.—A modern writer, in giving advice to a young barrister, says—"Live like a hermit. Work like a slave. Learn everything. Read men as well as books. Mingle in all business. Shun all pleasure. For one hour you dedicate to reading, give two to reflection, three to observation. Deem no art or science worthless. Accustom yourself to act, as well as to think. Confirm reading by practice, and improve practice by reading. Store your mind with all sorts of knowledge; you never know when it will be required, and even that which is not useful, will always prove ornamental. For methods, make your own, adopt that you find most apt; experience in this will be the best teacher, your own habits the best adviser. There is no royal road to knowledge, and but one golden rule—'Work! work! work!'"

Hayti

Histoire d'Haiti par Pamphyle de la Croix -
(best)

Histoire d'Haiti par Thos Madiou, fils
2 vols 1492 - 1803
to be completed

Port au Prince 1847.

(R.W. Emerson has copy)

[illegible] is the best
8 vols Paris

J. B. W. letter to G. R.

necessary result of making insp. basis of Theol. is that Theolo- is a fixed & unchanging science

"Sacred & insp'd Theology the Sabbath & port of man's wanderings & labors" - Bacon.

Grant that the actual witness of a real miracle has the highest degree of certainty that God spoke to him & his testimony to us results in a very diff.t degree of certainty - the character of human test.y comes in.

The idea of truth & insp. comes from an old wonder of written-books - regarded all writing as sacred - sacred book esp. & Bible - books belonging to temple

Insp. implies infallibility as to matters to which it relates -

We don't know the limits of natural insp. - Newton's disc. - more of a miracle than anything uttered by Paul.

Unless we assume & believe the authenticity, textual purity, & plenary insp. - the expressions of the Apostles as to their insp. - may be explained as oratorical express. of excitement -

Unless we can distinguish natural insp. & fix its limits - can settle the accuracy &c - can show the apostles ability to distinguish between natural & supernatural insp.n -

over -

Suppose God has made assent to a book which he has inspired a condition of salvation - it is not irreverent & absurd to suppose that he wd overlook the necessity of placing the authenticity &c of it in such light as would command the rational conviction of those for whom the plan is entered on

Instead of this the question of auth - ~~not~~ is one of the most diff^t & complicated requiring the deepest & most extensive knowledge - How cd God propose the solution of this critical & hist^l question a necessary question of salv.? Did he mean it sh^d be settled by a class - & the rest implicitly submit to them?

Who that understands the nature of historical proof, c^d think that God makes eternal happ. of the race dept on that ability to weigh that kind of evidence? It wd be easier to prepare the laboring class to perceive the power of mathemat demon. than judge of any critico-hist. question!

The R.C. theology is - Why is the Bible insp^d? Because an infallible Ch says so - Why is the Ch infall.? Because the Bible says so! Revelation is doubtful the moment it becomes history -

Evangelii non crederem says St Augustin, nisi me moveret auctoritas -!

The Reformers s^d - The Christians need a source of certainty - The church is not; therefore the scriptures are! The conclusion may be true, but does not follow from the premises -

If God had made the reception of the Bible as an oracle - the God's word - the duty would have been

made clear & definite - A law left to conjecture wd be discreditable to human law givers - what must it appear if attributed to the legislation of God?

It is a fruitful source of hypocrisy - secret unbelief = mental trouble falling back to life of sense -

At the present day civilization every page of Old Test & many of the New must inevitably raise a swarm of doubts in a free & healthy mind -

Few have time for, Few of those have ability to judge of, the argument whether the Bible is authentic & text pure - the translation accurate - &c &c

& after all it is only a slight human ground of conviction - Can it be necessary..? can such an obstacle stand at the very entrance of a religious life -

Internal improbability that Church is wrong ground urged by Epise -

The literal grants of some divines, that some Old Test is not necessary - & some of new - reminds him of Jews who begin by asking an outrageous price abate one half & yet cheat you -

Insf last standing ground of the Prot. Priesthood - remarkable that when they give it up - a certain part of the

[illegible] -

laity, called 'the pious', are ready to assume it - Few men will give up a means of command & in name of Heaven.

Only one source of Spiritual Knowl^ge - God's light within - in the character of Reason.

Some say 'one ought to believe in the resurr. of Xst & immort^y of soul to entitle him to name of Xtian!' Why - on auth^y. of Scriptures? They contain much more? Why is not the reception of all their contents without distinction, made a condition? Is there a clear proof of divine auth^y. for certain passages & not for the whole? If there be such it must necessarily be clear & popular within reach of every honest mind - not dependent on mental excitements not grounded on opinions of any men a class.

But miracles! when evidence is suff^t - belief costs no effort - Insp. not to be shown by miracles related in the books - Miracles related cease to be miracles & become improbable history = not impossible but hard to prove = not impossible but not to be proved by written documents - Essential difference between examination of witnesses & documents. To examine the apostles very diff^t from examining their writings -

Critical conjecture (conviction) i.e. that books are authentic. is ground proof of miracles -

Niebuhr instance that scholar may be politician
not a statesman West July '52. 93 p

the fire of noble passion animates every noble heart - it is the altar flame which ascends heavenward, - the vestal flame fed by consecrated hands in God's temple - the Promethean spark brought down from heaven - the Pentecost fire of enthusiasm in which the souls of men are baptized - the Phoenix fire in which our race renews its youth continually

Foreign Qu Oct '35 12 Menzel

The boasts of (young men of strong will) (genius) are the shadows of great deeds to come

Bacon at 22? called his logical discoveries Partus Ampon's maximus - Milton tots the world he would write a great poem - & Shakespeare in his sonnets boasted of his power of conferring immortality -

Westminster Rev 1843.

For ourselves we should be ashamed of every throb by which we have ever sympathized, whether as schoolboys or men in the struggles of Greece or Italy whether of ancient or modern times we should like Burke suspect ourselves of some base & the ethical delusion had our justice & enthusiasm only for the closet & the stage of history but could regard the actual misfortunes of brave nations & brave men with Christian meekness & forbearance.

Ed Rev. 5. 197

Rider -

Suppose we should say with Chatham

I ~~thank you~~ rejoice America has resisted 3,000,000

(a fatal ominous mistake) of men consenting to be slaves would be

fit instruments to make slaves of all the rest"

Such considerations would obtain a hearing even

in Bedlam Ed. Rev

We may regret that those who sowed, should not be allowed to reap, but such is the ordinary course of events. By separating success from merit by imposing on one set of men the sacrifice & the labor, & giving to another the credit of the result Providence seems to tell us that higher motives than any that man can offer might & actuate those who assume the responsibility of government (say 'reform' instead?)

Ed Rev July 1843 — S.

Instance

Smart in [illegible] 1859

Change, however, will be delayed so
p it comes, the people will have been
the necessity for something more than a
t an act of Parliament, important as that
Bionably is. They will see the necessity
a change—that the cause of the evil is in
u ion, and that again from the exclusive
l one small class of the legislative pow-
t tism, under the name of Complete Suf-
t become the adopted of the middle
t the meantime, there is hardly any who

"And grant that God honors thee not to build his temple in thy parish, yet thou mayest with David provide metal & materials, & Solomon thy Successor to build it with"

Fuller Holy State
S 4

"The planting woods no profit for 20 years it comes afterwards" — Ed

Rider —

I thought the lost perfection of man kind
Was in that man restored, & I have grieved
Lest Eden too was not revived for him

Browne

— My name
which sweetened once the name of him that spake it,

Shirley —

I hate these potent madmen who keep all
Mankind awake while they by their great deeds
are drumming here upon this hollow world
only to make a sound to (shall) last for ages

Browne —

And travelled fools of Eathen Sex
Too often pure at home
The local rank of wise & learned
Enough these mad were roamed —

She lives to see his money's money's money
Even to a hundred generations reach

Anon —

The sons of Fortune she has sent us forth
To thrive by the red sweat of our own merits.

Middleton

They oftentimes take more pains
Who look for pins than those who find out stars —

Fountain 1660

(Inscribtion)

I am a heavy Stone
Rolled up a hill by a weak child
a little up & tumble back again

Rider —

"Softly go [illegible] these [illegible] have [illegible] me over some damned nutshell or other, that gave me such a jerk as half murdered me —"

Fair women in church have as ill effect as fine strangers in Grammar schools — for though the boys keep on [illegible] still — yet none of 'em mind their lesson for looking at them
Fane

I have observed the wisdome of these moors — for some days since being visited by one of the chief Bashaws to dinner, after meat — sitting by a huge fire affecting his shins burn I requested him to pull back his chair, but he very understandingly sent for three or four masons & removed the chimney —"
Brome

Where does the pleasure of walking lie? — I've sought for it often till I was weary & never found it
Killegrew

True merit stands no greater sinoless
Without or with the varnish of success

'Spread out the thunder into single tones & it becomes a lullaby for children — pour it forth in one quick peal & the royal sound shall shake the heavens — 'Schiller

"the people like the air are seldom heard but when they speak in thunder" —

Freedom

A.D. 957 Cambrai - forms a commune defined by an old writer Dumas Democ p 19[illegible] uniform taxation & justice well admines -

1108 Louis le gros grants a charter guaranteeing property privileges of electing their own jurors & being amenab[illegible] only to their own magistrates Sb 202 - commerce of crusades - & further -

"ce true" le roi ne tache que quand le peuple [illegible]

list of communes 15 p 284

Philip III first granted letters of nobility a blow at aristocracy p 301

1254 Free cities of Italy & Hanseatic towns
1265 commons add mitted in Parl. Eng.

V 318 -

1308 Swiss freedom

1315 Louis X issues letters of enfranchisement

"Whereas according to the law of nature every one of right should be born free &c

Pope Alex III declared all Christians free

all crusaders were free

Henry VIII in emancipating two villeins begins "Whereas God created all men free.
Hody - 3. 243.

Villainage abolished France - Royal Dom about 1300
otherwise - Revolution -

Germany about 1300
Engd - (but died out before) 1660

Bulla Aurea (Magna Charta) of Hungary 1222
very like this — Lond Quart 1839
Dec 139

Magna Charta of
~~Engl~~ Englaland 1215

Simon de Montforts arrogance & capacity seem to have raised a party v him among the barons, which, it is said, caused him to summon burgesses & knights of shires to Parl in 1265 origin of House of Commons — this Parl was called the

in 1428, the law of Edward the Confessor entitling London to the privilege of conferring liberty on slaves who had resided a year & a day in the city unreclaimed by their masters was solemnly confirmed & extended to all other cities called boroughs & castles in the realm

London & Environs 150 -

hence London was called "The Free chamber of the King

p 49

Dumas, Democracy &c.

"in what other epoch have so many thrones tumbled & so many kings [illegible]"

"first battle of Chas Martel was a defeat - his last defeat"

"the first Frank kings forgot to take the crown when they snatched (wrested) the sceptre from Rome"

"It is remarkable that the civilisation which conquers barbarism is fraught with inherent decay while the barbarism that conquers civilisation bears a fertilizing & self perpetuating principle"

p 345

"A grave contest of a great principle against a race, though the strife may be prolonged the result is never doubtful, it is the wrestling of the Angel with Jacob - it may continue for a night or a century, but in the event man is always vanquished" - p 151

was Jacob vanquished

Men drooped under the weight of mantles so light that the breeze lifted them of their shoulders -

Soldiers drank her cups heavier than their swords -

A nation is near its fall when its laws are statues of gold

If we compare the end of the whole Buonaparte family dying in their beds quietly enjoying their enormous fortunes - with the poisonings, assassinations, confiscations & imprisonments of rival kinglings in Dumas early history of France, it affords a fine illustration of the gradual advance of civilization in the interval - (W.P.)

Written 28 [illegible] Mexa

[illegible]

[illegible]

[illegible] - 1.204.

Tucker's Jefferson

"Sending persons from Boston to Eng^d for trial
"The cowards who would suffer a countryman to be torn from the bowels of their society, in order to be thus offered a sacrifice to parliamentary tyranny, would merit the everlasting infamy now fixed on the authors of the act"
1-60

"The history of the false predictions of great national disasters & benefits w^d form a most curious & instructive volume" - remark by Tucker

His objection to Hills, "the Excellency - Esquire, Honor -" - Senate wanted to call Pres. U.S.
"His Highness G. W. Pres. of U.S. & Protector of their Liberties"
His card was T.J. no Mr 1. 291

Gov Pinkney of S.C. - wanted fugitives for justice to be surrendered by compact for Florida (yet Spanish)
Jefferson thought could not draw line between real offences "& those rendered criminal by tyrannical laws only"

"an asylum for fugitive slaves the chief evil against which Gov Pinkney, meant to guard" - Tucker
1 359 - 377

"in great & unusual questions of morality, the heart is the best casuist" Madison quoted 1. 321.

"It is unfortunate that the efforts of mankind to recover the freedom of which they have been so long deprived will be accompanied with violence, with errors & even with crime - But while we weep over the means we must pray for the end" 1.493.

"Every difference of opinion is not a difference of principle

Monuments of the safety with which error of opinion may be tolerated where reason is left free to combat it" -

Sometimes it is said that man cannot be trusted with the govt of himself - Can he then be trusted with the govt of others? Or have we found angels in the form of kings to govern him?

Honest friendship with all nations entangling alliances with none -

Sacred principle that though the will of the majority is in all cases to prevail that will to be rightful, must be reasonable"

Inaugural Address

Independence can be trusted nowhere but with the people in the mass - They are inherently independent of all but moral law" 2.425.

"the true barriers of our liberty in this country are our state governs" Le Le

2. 323

(accident gave us these - this wonderful form which makes a republic possible

"Some men look at constitutions with sanctimonious reverence & deem them like the ark of the covenant too sacred to be touched. They ascribe to the men of the preceding age a wisdom more than human & suppose what they did beyond amendment =

2. 389

Slavery

"We have the wolf by the ears & we can neither hold him nor safely let him go - Justice is in one scale & self preservation in the other" -

He deeply regrets that he must now die in the ~~persuasion~~ belief that the sacrifice of the generation of 1776 is to be thrown away & that their descendants should fine not justly appreciating the value of the Union commit this act of suicide on themselves & treason against the hopes of the world.

2 426.

page 433. benefits we derived for English opposition long Rev. - united - narrow policy after 1783 - gave us the Const. relig. perse - settled - comfort. Revolution - comm. depredation - navy - com. law - manufact. library jealously scrutiny - improve in nature Eur.

With her Great Britain then we should most sedulously cherish a cordial friendship — nothing ~~more~~ would tend more to knit our affections than to be fighting once more side by side in the same cause

With her on our side we need not fear the whole world —

2. 462

the fear that some of his most exceptionable views would under his known influence be adopted led to the postponement of the Virginia Conv. (proposed in 1816) till after his death

one of his ~~views~~ regarded the inequality of the slave basis in the state —

2 390 – 393.

Ed. Rev. 5. 13. 32 –

"The people who entered into their crysalis state in the cote of the priest – will emerge from it with the round about of the Bourgeois –" Dunlap 186.

Despotism does great things illegally. – Liberty nothing at all according to law. – French novel –

The actions of men are oftener determined by their characters than by their interest; their conduct takes its color more from their acquired tastes inclinations & habits than from a deliberate regard to their greatest good. The actions of each day are, for the most part, links which follow each other in the chain of custom. Hence the great effort of practical wisdom is to imbue the mind with right tastes affections & habits, the elements of character & masters of actions

Car. Fry.

Humility the fairest loveliest flower
That grew in Paradise & the first that died
Has rarely flourished since in mortal soil
It is so frail so delicate a thing
Tis gone if it but look upon itself
And she who ventures to believe it here
Proves by that single thought she has it not

C Fry

The struggle itself supplies in [illegible] measure the place of liberty (128) 141 -

Time has introduced into the signification of every term a thousand ideas which are awakened within us every [illegible] we hear it pronounced but which as they do not all bear the same date, are not suitable to the same time -

173

[illegible] how many unknown & disastrous efforts must have been made before the successful one! Providence upon all occasions in order to accomplish its designs is prodigal of courage virtues sacrifices & [illegible] of [illegible] - & it is only after a vast number of unknown attempts apparently ~~lost~~ invain after a host of noble hearts have fallen in despair - convinced that their cause is lost - that it triumphs

(159) 178

in rise of free cities every citizen had fortifications round his house -

Guizot Civilization 179

free in 99 years' slave in Boston
[illegible] married woman - man in rags
coal today come again two days hence

p 39
48
54
91
128
139
182
192
263
279
286
[illegible]
[illegible]
[illegible]
[illegible]

torch -

[illegible] schools

30 F

"An Inquiry into the State of Slavery among Romans" 1833 8p
by Wm Blair

Friends in Council 2nd vol

math 189.

absolute power not only to men but women & children

13th & 15th centuries a bull, evil only sweeping & garnishing its house for to a return with sevenfold vengeance & again take up its abode with men.

p 203 (moinaine) mistake of Lyell in saying excess of punishments of slaves over those inflicted in prisons, penitentiaries, etc.

ah but where's the judge a jury who have decided the slave to be a criminal? and in this latter case.

great crimes free, life too valuable.

little ones noticed, because it can be done safely & economically.

A poor free man almost a slave — between that almost & the reality lie all the possible extremes of civilization & barbarism.

Coleridge feeling of caste origin of word unkindness

Ibid

two races will get live in harmony - pity to put on record more than is necessary any circumstances to aggravate feelings of either

In African slaves well treated sometimes -

Foreigners observation more just - see things escape natives - but little errors make natives distrust the whole. Same in their orders of slavery

Many things are carried over land & water by puffing steam agencies, that are not entered on the waybill -

suffering that man has something to do in making for himself is most instructive - Animals in suffering have no discipline - that suffering is lets which brings most discipline

clear water is full of motes of put into microscope so lives of genius cannot be known, not really worth

Mean description of girl 234

Vieyra Sermon at St Luiz 1653. Southey's Brazil
V. II. 479

This state cannot be supported without Indians. Who is to bring us a pitcher of water or bundle of wood? Who plant our mandioc? Must our wives do it? our children! In the first place, see there are not the Straits wretch I would place you but of necessity & conscience require it, then I reply, yes! & I repeat, Yes! You & your wives & your children ought to do it. We ought to support ourselves with our own hands for better it it to be supported by the sweat of our own brow than by another's blood.

Man to be Estimated by manners not occupation
Seneca 47 Epist

At first a Turkish bit is thought necessary to hold a lead men, as we approach civilization & men are led as "Adventures on Moon" says "by invisible threads attached to their heads" — Idea of justice, duty, public opinion

Mrs

Sudden & absolute freedom better than present state. p. 284

Fewer children lost now after birth than during slavery, in Jamaica

Extract from Southey's Brazil like Franklin's speech (supposed)

Goethe's "A prudent wisdom but there is a higher wisdom which does not remind us of prudence" p. 252

May not the highest conception of inspired persons be much below what the inspiration of these wishes & others will produce when it has enlarged & enlightened the ideas of successive generations?

Suppose negroes, deppt mixture of races, whose qualities, good — if we had had the making of men into this pure nature we should not have just tenderness or judgt, into that character we now respect so great — variety — there wd have been no "fears of the brave a follies of the wise" yet out of these things comes character informed by mixing & strengthened by sharp contest

Ibid

"There goes my wicked self" Sd Serving Taylor
of a bad man.
my illussed self

Wool is serrated - hair European Ditfrican,
by microscope, smooth & cylindrical
Pritchard Nat Hist
of Man

Lawrence Lectures

Is the slave state the highest of which
the negro is capable?
that is the question

Danger lightens toil - the idea of being
the attacking party carries men over
the loftiest impediments - it is as
great a reveller as Death

Smolletts hero if salvation of race
cd have bot by 1/10 of his possessions.
he wd have left all to be damned
unless he had see some personal
benefit on the bargain -

The crisis will come in a way no one can
foresee - you cannot manufacture crises, but you
can prepare for them

Ibid.

Burke "has confounded the true origin of the slave trade with not in the place it began at, but in the place of final destination"

Biography shd tell all the faults & all opposition a good man meets with to encourage & guide the hearts & course of others. Clarkson & Wilberforce quoted v abol.s as if they met no abuse & stirred up no antagonism. Thus foolish to let their early trials from a motive of misplaced charity sink into oblivion.

Providence perhaps will not make so great use of money in the world regeneration. The spirit of Xtianity at home more effectual

So the spirit devoted & single heartedness of abol. will alone acct. for its success.

Great men all about us. We shd reverence them as well as those whom the current of circums. & nothing else often, has buoyed up so high as to be within the view not only of those about them but of the whole world.

Men Flints are cased in chalk — so
suavitee in modo, fortitee in re
Flint becomes chalk in fire
the sternest are melted by kindness

Moirneme

How beautiful to think that sound like a beautiful spirit wanders alone where there is no ear to hear it dying along desolate cliffs lonely ocean shores

Winter of 1837/8 taught Eng^h Gardeners that plants on northern exposure, on acc^t of backwardness, were not injured by frost - delicate plants hence are so placed - So delicate characters ruined by patronage or ease are developed into strength by adversity & hard circumstances.

London Quarts June 1842
Plato - plane Byron - elm -
Shakesp - mulberry Cicero Tusculum
Pope - willow Pitt Ham common
Walpole Houghton Grenville Dropmore
Bacon - 'little tufts of thyme'
Fox - geraniums

Forms that start from the canvas of genius are cold & lifeless when compared with a peasants attitudes or a milkmaid's bloom

Zacre Can the fair proportion of physical & mental labor & the equality of condition in new settlements help us to account for the mature, sturdy & manly characters of men in such times Eg. Winthrop -?

Liberty may be only a means but like air it is indispensable -

Thank Fokker & May . that the Statute Book of my native State is not sullied with penal enactments against Free Speech

Calvinists are said to believe that Adam sinned for us - It is a lie but our fathers are ~~said~~ really said not to have sinned for us but, worse still promised that we should sin -

Foreigners misunderstand our country by supposing it too much one - It contains many centuries within it at once -
The south shows the 12 B & 14th centy Jack Cade & Wat Tyler - John Ball & the serf rising & calling for his Thierry will soon appear -
The North is the present century - the laborers v the higher classes - monied ones
the West mixed of both with the salient peculiarities of new settlements

Mem the Bribery of Raleigh Burleigh, Jolly, & Bacon to be put v slavery in weighing the guilt of accredited sin -

Civilization of Western Europe takes rise, color & strength from the Bible - one evidence of its contents being not like other books - but more.

Of a December morning - with the white frost resting on every thing - I see the leafless trees breaking (parting) the cold blue sky - & look down on ice bound clods & dry stubble while the whole air is silent & the groves dumb -

Again I open my eyes in the soft dawn of June - the trees are covered with blossoms the earths bosom is full of flowers - the air freighted with perfume resounds with the hum of myriads of happy beings, while the groves echo with songs.

While I pause fearing lest I [illegible]

forth steps the spruce philosopher & tells me that the sun has not changed his place in the interval - indeed there is no sun - but once very early of a morning, some peasants spread some blue calico from the hilltops & painted that seeming sun -

Indeed - I exclaim

O Yes! he says, 'tis credulity to think otherwise.

"Indeed! I reply, & I suppose it's not credulous at all to think that all the mighty change sprung from a calico sky & a painted sun Oh no! not at all!

It was a painted sun that covered these trees with blossoms, hung ripe grapes on those dry twigs & called the birds back from a thousand miles beyond the hills!

mem of same

Sir C Wren epitaph -

Si monumentum quaeris circumspice

Inspiration

Private judgment has never been carried far enough. Men think the Bible must be construed by a rule so definite & fixed that something may be made of it to enable the majority of Xtians to point at the rest, as weak or wrong, with authority. Not so: the Bible is a letter addressed by God to each man singly - man cries what is truth? amid all my doubts where shall I find certainty? God says: Here. - That is the purpose of the Bible (so far as it is a revelation of truth & not a record of facts!) Some men say, if you allow this to be temporary in its authority & that local & low shall we go on - Each man will carry out his own ideas & act as he likes - Well, let him do so. He is not to answer to you or to me - but to God for the use he makes of his rights.

This idea is borrowed from Legal Const. In Govt. the majority must have a constitution & have it understood & obeyed in one sense - Religion is a thing between each man & his God - with which the majority or the rest of men have nothing to do -

"doctrine of truth is what a man knows"? no -

Without Revelation how do we know sin will or can be forgiven -

Nature (physical) never pardons even on repentance - Analogy therefore would not favor the idea -

So of another life -

Rev Wm Samuel For Quart July '41. found Jews whom he thinks Rem. of 10 Tribes - their Deuteronomy has not the last chap of ours.

Solon, asked if he had given his countrymen the best laws, ansd. "the best they are capable of receiving" -

Inspiration

Difficulties in the Bible

Spots in the sun tomorrow they may be bright to me (see elsewhere)

Trees, colors, sunset, moonlight, shapes in nature, leafless branches against sunset – tell clowns of the beauty of all these, they must take it on trust or disbelieve. It is rare that the keenest natural taste sees them at first, except in the most gifted – Why? Because beauty does not exist in them? No but rude minds want the peculiar sense to discern it –

So of parts of God's plan revealed to us, may it not be said that now, here & until some further growth in the wisdom of goodness – we have not the peculiar sense to discern their truth, adaptedness & fitness

May it not be surmised (as justly) to be true of the deep things of God's moral world, as we know it to be true of the beautiful things of his physical creation, that they need a cultured mind to understand them.

The Bible then ought to contain some things which we could not expect to see through till we have grown more & so on, on & on forever,

That a doctrine is ~~A doctrine being~~ merely surrounded with difficulties is no proof of its falsehood - & no reason for refusing to believe it, if clearly revealed -

For, look at the analogy of nature & common truths -

We believe in free agency but no man can reconcile it with God's omnipotence, which we all believe also -

We believe in a benevolent God - & yet no one can reconcile the existence of sin with his benevolence -

Is it not wise to apply the same rule to revealed truths? Doubtless with caution.

Of (all) many of the great outline truths of the Bible we might reasonably expect to find evidence ~~##~~ out of the Bible, if they be indeed true -

E.g. natural depravity - no one needs Paul to tell him of this - The Bible gives only in these cases the history or explanation of truths otherwise known -

as to reason See - Watts. Bucks Dict (art. Reason)

God has given two revelations of himself
one innate = the heart & mind
another written = the Bible

both liable to lead us, readers, into error -
the first may be warped by prejudice, blinded
by self interest - led away by passion, confused
by worldly influences -

the second, is wrapped in a dead language -
fused into strange, ill understood customs &
manners - & may sometimes derive its point
from circumstances which we can ill perceive
or appreciate - It is too, of course, mixed up
with history - with temporary regulations, with
local matters - whereas the spirit that
informs the whole is alone meant to be
universal in its obligation -

Again the first proves itself - in a sense -
the second rests on evidence.. & since
no amount of evidence ought to convince
a rational mind that a message commanding
him to do what is clearly unavoidably - & certainly
wrong, could come from God - it follows
that the internal evidence of a Revelation
must be an important part of its proof -
i.e. its agreement with absolute right - so
far as the human mind can arrive at that.

Suppose these two agree - all is peace

Suppose they differ, then the question comes is the point one on which our minds can know anything? Is it one on which we can know everything? or does it belong to another world, the past, the future, the infinite - the nature of God &c. on which I can at present know nothing? = such things as must be matter of pure revelation

If the point belongs to the last character then of course being found in a Revelation otherwise credible, it is our duty to bow & accept this as true.

If on the contrary the point be one on which the human mind can make up an opinion then comes the question, is it one of those things on which honest & clear minded men differ & always have differed - on such

then, again, the Bible is decisive & final in its authority -

But if it be a question on which there can be but one opinion, as clear as initial ideas, as much an axiom in morals as in physics is the rule that two & two make four & a whole is greater than a half, then we cannot & ought not to believe it & if it is certainly in the Book, its presence must detract just so much from the evidence of the

truth & coming from God -

But mem the Bible is a revelation of certain truths & certain facts on such it is conclusive. but not on the history, the physics, the local matters - the temporary arrangements, on which it incidentally touches as it goes along -

Because James speaks of "anointing the sick with oil" it does not follow that oil is good for fevers; & that if medical science can prove oil to be bad, therefore the Bible is not inspired -

& Mem - Knowing how much that the last age regarded as undoubted truth, is now laughed at as puerile error, it becomes us to be very careful how we exalt our individual opinions or the prejudices of the age into absolute truths, & reject the Bible because it does not square with them. Modesty here is true wisdom = & scoffing liberality, scoffing at the Book, will appear to our sons to be bigotry bound up in its own age & time.

Is it objected that this new elevates reason above the Bible. Answer. The Bible coming to us with evidence external & internal in its hand, appeals to reason & rests upon it - The stream cannot go higher than the source. Resting on reason, it were suicidal afterwards to contradict ~~the~~

neither can we meet with the reply "what use of authoritative inspired Revelation if Reason thus is to try its commands & truths —

For answer

1 The Bible teaches facts which we could otherwise know nothing of e.g. crucifixion — atonement — imm

2 again, counsels of God, which we could never reach to — e.g. that we shall be forgiven — & live again — we might as did the ancients dispute about them without end — this settles the question —

3. We use reason in choosing a lawyer, a doctor — get the best & soundest we can, judging by all the tests in our power; but would it be wise, after this, by our reason & judgment, selecting Webster, or us to use that reason in thwarting & criticising his opinion on points where we were totally ignorant?

So of the Bible &c, Reason judges its title & evidence as a book from God — to this it is competent — but after opening it, its pages like Webster's opinions, should be unquestioned in all those topics where it assumes to teach & where we have no tests to try it by — or none equal to itself —

"You complain," says, Dr Arnold, of those persons who judge of a Revelation not by its evidence but by its substance - It has always seemed to me that its substance is a most essential part of its evidence. See Life p. 389.

Every man has the right to interpret for himself, but many a man would be as great a fool to attempt the exercise of that right on the basis of paying no attention to the wisdom or opinion of others as the farmer who should go to invest his earnings in stocks or to complete the title deeds of his land on his own sole knowledge without advising with any one.

"Wisdom is always anxious to assist her own judgment by the opinions of others. Lord Bacon lit his torch at every man's candle" B. Montagu.

Of Testing supposed Revelation by our ideas, our highest ideas - it is to be remarked that man for ages may be utterly blind to the absolute truth - witness the present place assigned to meekness, humility - the feminine - the passive virtues - to woman - compare Beatrice (Dante) with all antique ideas of woman - Now suppose this ideal, as the highest, revealed to the age of Pericles, of Cyrus - & they to judge of the inspiration by their own highest idea - they wd reject it - ages after intellect matured & unfolded in the atmosphere of such a revelation claims that ideal as the surest evidence of divinity - When in Paul then you find 4 truths & 1 seeming mistake, wait & see whether he or you are still in babyhood.

(H. I. Bowditch owns it)

Béranger –

Such has been its (the public) good will that it rested only with myself to imbibe a false notion of the merit of my works. I have however always preferred attributing my popularity (dearly as I prize it) to the patriotic tendency of my sentiments to the constancy of my opinions, and may venture to add, to the disinterested with which I have defended & propagated them.

(Office) power is a bell that hinders those who ring a peal on it from hearing any other sound.

consulting is a mode of speaking of oneself that is rarely neglected. But it wd not suffice to consult on good faith those who wd be apt to give advice in the same fashion

When a minister says "I wd just like to see you in my place" be assured he has no judgment left.

– without his loose songs, "the frolicksome ebullitions of youth or relapses into it" he strikes his more sober pieces "wd never have descended so low or soared so high – let this last expression scandalise, as it may, your drawing room virtues" –

There are moments when the best music for a nation is the drum that leads to the charge –

In writing for common people, show them the human heart naked not abstract ideas or types – invent imagine for those who can't read – write for those who themselves know how to write.

the Latins & Greeks not models, only torches, learn how to use them

It was in the midst of death & life struggles at the tribune, to the echoes of long & bloody combats, in the sorrows of exile & at the foot of scaffolds; that by brilliant & numerous successes &c

I quit the lists while still I have force to drag myself away.

If I have been nothing (it has been as others have been something, I mean, from taking pains to that end" (without office" pe mean)

they are like vigilantes of the municipality, they fancy themselves the fathers of the children whose certificates of birth they have only filled up."

a triumph that I knew only how to chant

Whately & Nap Buonaparte

Liberty Party man "enters the political world with a flaring lie at his mast head"

(Erthew)

'compromised'

"they chose a Capt. Le Erthew 48.

the sheriff instead of executing a writ is to go up to Utica & find out the theory of morals - the Colonel instead of obeying his commander is to ponder on the problem whether the opposite army has right on its side -

the platform of Lib Party is the burning "mail of hell" which Milton describes where heavenly feet cannot tread

trample the const under foot, bury it beyond resurrection - sink it a thousand fathoms depth in the sea - blot out as much as possible from history this stain in the memory of our ancestors - this foul bargain between self-interest & slavery in the name of freedom. With filial respect moving reverently backward throw a mantle over this only failing of the Patriarchs of Liberty -

Lib Party calls upon us to make abolition not only paramount but the only object of politics or it ceases to be a party for abolitionists specially by adopting other great causes introduces the seeds of disagreement - Shall it be said that we must sacrifice these other great questions always systematically in order to have an abolition party - Abolition itself is a different thing -

Roger North in life of Dudley N. says he found in Turkey "a false witness was a surer card than a true one" as it being customary there he was more used to cross examin. Wd Lib Party justify his use?

West. Jan 9th 41 p 4.

"parties are like snakes the tail moves the head -"

L. J. Russell's Hist Eur. 2. 461. 4th Edit.

You cd do more good if in the Legislature -

Well, consider neither party would send or support one there except he keep himself within such a measure of Anti Slavery as public opinion wd allow. If he overleaps he is struck off. Witness Geo Bradburn

—

Rigid principle must always be sacrificed by parties for the sake of numbers
The Locos give up Calhoun (1845) the moment he has done their work

—

What influence had Ledgwick on the Democratic party 1844/5 by their protest about Texas. They should have come out.

—

South made the rule about 2/3 (?) in Baltimore convention - one way by trick, of ruling -

If League quoted v us as making use of votes - answer, case not all parallel but where it is parallel they like ourselves give up influence rather than gain it by bad means. They gave up wholly the otherwise universal custom of treating - thereby risking & retarding success at the bidding of principle -

League July 12th '45.

There are the oppressed Irish, and the Southern slaves also. But little could christianity do for them except through the convictions it might produce in their oppressors. A christianity for the oppressed, which is at peace with the oppressor, is worse than no christianity. Not such a christianity was that which the lamented Raymond carried to Africa.

Ah, but it is the Gospel which is to cure all these evils -

Doubtless the Gospel is the only cure -
The only sheet anchor for the hopes of the race is the cross of Christ -

the only book which

is the Bible -

All this we acknowledge - but how is it to be done

Not by Christian scholars growing gray over the disputed texts of the Epistles -

Not by divines immersed in the question whether a goblet or a running stream is necessary for Baptism -

Not by churches rent asunder by questioning of three orders of clergy or none -

No! but by the earnest deliberations & works of Christian men & women, looking not at the things which are behind but pressing forward to grapple with the wants & woes of the day - Why does God's Spirit strengthen human nature with all the graces of the Christian character? that the possessor may sit & contemplate his own perfections? If he does like the youth in the classic fable he will soon fall & die pining on his own beauty -

" that he may build up a sect - that he sit & think how surely he would have avoided the scepticism of

of the Sadducee - & the bigotry of the Pharisee.
& not have stoned the prophets?

No! men & women are endowed by Christianity with hearts lifted above selfishness filled with love of the race - convinced of the possibility of virtue - of the safety of doing right, of the utility of speaking the truth - only

that these powers may be used intently & earnestly in analysing the institutions - exposing the corruptions of society defending the rights of the poor. seeking out the hidden sources of public suffering alleviating to the neglected & remembering the forgotten

The Church has been, in ages getting ready to do her work, but will not sett about it -

~~With the bree~~

Claiming to have on the breastplate of righteousness - She refuses to have anything to do with the battle -

Claiming to hold the sword of the spirit she keeps it nicely sheathed while other men contend for the faith once delivered to the Saints -

The church rests ~~than~~ even in her theory when she has reformed her own subjects - thinking nothing of using the mighty lever of her influence & her position in reforming the

guilty institutions of society – This is her theory

In practice to be sure she acts without reforming either the individual or the mass.

Her army is all equipped – & she idly expects to keep them active & disciplined without exercising their virtues in the constant warfare – & she has always failed.

God has laid back the desertion of her host with barrenness of heart – who wonders!

Christians seem to think that Christianity is to be sure to do wonders somehow or other – but with that they have nothing to do – but to stand idly by & see the salvation of the Lord –

as Boileau said of the Jesuits "they lengthen the creed & shorten the Decalogue

"one hour of justice is worth seventy days of prayer" Koran

they say our Saviour was never struggling with men's prejudices only laid down principles – he offended them so much as to bring himself to the cross in 3 years – Certain preachers will never be honored with the world's enmity –

Roman Catholic dogma 'a heretic has no claim to have faith kept with him -
Immoral to help him -
Immoral promises not binding -
Ergo Chas V. shd have broken his safe conduct to Luther as he was urged to do: i.e. according to Pierpont
Not so thought Charles who said "though good faith shd be banished from all the Earth it shd find an asylum in the bosom of princes
p 244.

Vide Daubigné 3 242.

Napoleon to protestant Deputies
"my dominion ends where that of conscience begins"
p 258

wet like tilt 40

Dry grinders of Sheffield die from 28 to 32 years old
It will scarcely be credited that every effort hitherto
made to modify the ravages of this trade has been
discouraged by the men themselves -
they view with jealousy any precaution
to prolong life as a means of increasing labor
& lowering wages -

Nat. Rev. No 79. 247
Ja 1843

Fox 'on this subject I neither feel nor desire to
to feel with any thing like moderation' -

Wilberforce - opportunity of doing good tantamount
to a command -
Petty? Reserve their indignation for those
who commit instead of those who do their duty in
describing -

Bulwer 'To the future not to the past looks true
Nobility' -

Slave husband. New Orl. sent away by the master designedly,
returning stabs a cashier whom he found with his wife -
Cashier gets the better of him in the struggle - remains in the
city - afterwards a defaulter obliged to leave -
theft more than adultery -

Real courage exists not in daring to exhibit the badge of one sect in defiance of the hostility of others, but in daring to follow truth regardless of the indifference or dislike of all. Ed Rev Oct '40 p 107

Memo

"In all religious intercourse be gov^d by rules of delicacy & propriety. It is not that the work of saving souls ought to be sacrificed to the principles of human courtesy, but that it cannot go on with defiance of them." only avenue is that to the heart. can't succeed if we bar it up. Abbott Way to do Le p 154.

S.C. incorporated by Pail. at the time of the Southern
for making iron from pit coal
for an air pump for the brain
for an insurance against divorces
for making butter from beech trees
" " deal boards from sawdust
for Sawdust saves
Lond and Environs 194

Fuller in his Worthies says Spanish needles were first made in London in Cheapside by a negro who died without communicating the art.
Lb 67

Lever à cinq, diner à neuf
Souper à cinq coucher à neuf
Fait vivre à nonante et neuf

78

in 1306 burning of coal was forbidden in London
& afterwards Sir Everard Home says one man was executed
for infringing the law —
101
by coal trade Whittington made his fortune
coal carrying coasters are still called cats perhaps the
real reason why he was said to have made his fortune
by a cat 102

Memory

Cyrus knew every man's name in his army

Cineas amb of Pyrrhus was able the day after his arrival to salute every senator & equestrian by name

Mithridates 22 languages

French

A man who go up a London Street and repeat all the Signs when he got to the end

In describing the anticipated progress of our country, the most eloquent tips have faltered. We pile up the ~~most~~ magnificent conceptions till the picture moves up the Room of our heavens — & we almost hardly believe dread ourselves that a century will verify fulfil the prophecy — a few years roll by & our seemingly exaggerated picture rolls far behind the gigantic reality.

Snatch from the ravings of Bedlam the wildest conceptions of grand ~~[illegible]~~ ear & power & the picture all inconsistent & crazy as it seems will soon be ~~[illegible]~~ ~~[illegible]~~ dull prose in the presence of that romance which circumstances are working out in the boundless territories of an unfettered people.

Yes we too shall have our day — Proudly our star goes up to take its place by those of Athens & Rome of Venice & Britain — ~~Perhaps~~ our land "decked with the spoilth of every ~~[illegible]~~ & crowned with the wreath of every muse" will sometime find sober truth in the bombast of Irish Eloquence & see "Philosophy rekindle in the sky of her Franklin & glory grow brighter in round the urn of her Washington"

Communities, are hothouses —

They seek to arrange artificially circumstances & thus secure those developments of character which Providence produces by the natural events of life just as the gardener by artificial heat & shelter forces in Dec the flowers of June —

Can it be necessary to come to Salem on such an errand
why when the first slave ship stained the pure waters of
Mass Bay whence came the voice which denounced
manstealing as contrary alike to the law of God & man
From Salem & whose voice waked the warning
Rich Millonstall Singers that name still among
you - would to God he had dropped his mantle
where he left his name - that he had bequeathed
a spark of his spirit to the bosom which beats
with his blood. Base is it in any one to be cold
to the claims of humanity but what words are
glowing enough to express the agony of our
contempt for one before whom history holds
up such a mirror & shews him in such
disgraceful contrast with the fountain from
which he draws his life.

Would that like the Greek of old I could
stamp on the dust of your consecrated streets
& wake the stories which walk them into men
with warm blood in their hearts & bosoms
beating for the slave It seems as if judge
had fled to brutish beasts &c
Shall we send men to Congress & then set up
day & night watching to see lest he deceive us
wait trembling for information from Washington
to know whether he has done his duty?

Let no one who looks for fame join us. The mighty public speaks not in these voices. Do you wish to be remembered recorded as an abolitionist go join that crowd which will flock like doves to our windows ~~[illegible]~~ as soon as the first gleam of the sun of prosperity shall gild them - that crowd who like Ceci & will crowd the car of triumph as it climbs the Capitol, though they never saw the enemy in the provinces.

Our work to is only to throw up unseen the pathway over which unheeding the triumphant majority are to pass - shouting the names of Vater & gaudier leaders as their watchwords.

Would you know how the greater part of all workmen in the cause of Wom are rewarded go stand at the tomb of Zach Macaulay - & remember it was to him Millerspree looked as the Emeyer of the cause - that it was he who rose before the sun to give even hour to the slave & died that glorious poor man which the creditor of humanity always is - & then ask yourself how few have ever heard his name - except in the Cheeper easier earned bought reputation of his son.

Or go to that little chamber in Lombard St where met Kitton & Dilwyn & Phillips & labored unseen that Clarkson & Millerspree might be

be strong in the eyes of the great British public
grappled anchored with the great British heart
& entitled it finally in the cause of Africa
but went down to their graves most of them
forgotten long before the gallant ship which
they had launched so painfully baptized
with a new name & bannered with a new
flag anchored in the safe harbour of a
nations welcome
& who bears of them now –

On the 7 June 1787, a few dozen men mostly Quakers were met in a ~~[illegible]~~ small house (James Phillips') George Yard Lombard St London (?) to discuss the question of slavery. They were uncertain how to direct the (struggle) conflict about to commence - the mighty effort which was ere long to take up the four corners of the globe in the strong arms of its humanity. The president of the body - is pacing up & down the narrow limits of that little room with troubled voice & earnest ~~[illegible]~~ entreating them to attack the British slaveholder in the West Indies instead of that traffic in men which the godly John Newton was ~~carrying on~~ engaged in in the coast of Guinea. Overwhelmed by the strength of the fortress before which they stood despairing of success

fearful of consequences, smothering down the principles of which their hearts were full - they ~~[illegible]~~ put aside the warning & foresight of Granville Sharp and determined to direct (all these efforts) the thunder of British indignation (entirely) solely upon the slave trade. Fatal mistake! The toil of half a century shall not (fully) undo it. Fifty years thence ~~when~~ that young man just now raising his voice for them on the floor of Parliament as he takes into his dying hands the

the charter of the Slaves Emancipation shall acknowledge with tears the lifelong effort misapplied.

At the same time there arose met on the other side of the Atlantic in the noble old State House in Philadelphia another assembly alike desirous & expecting to put an end to slavery. Awed by the same array of opposition — fearful of the same consequences — smothering down the same conviction & of duty (at the command by the dictates) of expediency they turn away from their Granville Sharp and draft the constitution of the United States —

Then & there in Lombard St & in Philad: might the slave of the Carolinas see the warrant of another century of his bondage sealed in the house of his friends —

Good Men all! Unconscious traitors to the cause they loved

There is no truth written more plainly on the whole history of the Artist Enterprise than the power of truth & the weakness of human intellect — the power of truth — for springing up only fifty years ago in the bosoms of the humblest individuals it now monopolises the sympathy & moulds the policy of the world — It took Christianity herself 200 years to ascend the throne of the Caesars & place the

coronet of empire on her brow = but the genius of African Emancipation in a short half century has seized upon the British Indian & wields all over the globe.

& the weakness of human intellect! forth pages are written all over with mistake! honest mistake -

It is the custom here irritated by the earnestness of abolitionists to turn to England & praise the moderation of the early friends of Emancipation there &c &c

I have sometimes thought I erred in supposing I even spoke the words — We dreamed that while I stood dumb the venerable forms above me burst their silence of half a century & struck, for the degenerate children the keynote of a second struggle in words which we were not bold enough to utter —

as we gathered round the graves of the dead & resolved "that the narrower the circle became we would draw the closer together" — Yes we envied the dead their rest. Men ceased to slander their memories — and as we looked forward to the desolate vista of calumny & toil before us & thought of the temptations which beset us on either side for hardly prosperity which a slight sacrifice of principle might secure — & social comfort on the other so easy to reach by a little turning aside, we envied the departed the quiet sleep to which we left them —

Genius of the Past blot not from thy tablets one single calumny of our opponents. We claim them all as our surest title deeds to the gratitude of mankind — Down with the church' age we were bold enough to utter the cry against the whited walls of the sepulchres full of dead men's bones &c

As for charging mobs on abolitionists see the principle beautifully stated in Rd Hollands protest - quoted in Mr Aulay's Rev of him.

Joseph of Austria

1780 usurped powers, with good motive,
& to do good deeds & work good
1790 changes in themselves — in Belgium
(Brabant & Hainault &c) they united —
— became alienated — thus the
barrier which might have
opposed & covered the French Rev.
was undermined —
Providence works its revenges
good in wrong form never does good

Edinb. Rev. Ap 1843
long statement of facts

Perhaps the great failure of
the French in their Rev.
may be traced to this accident
as to them, of the times

See also Turgot, life — West. Rev March 1845 —
"Let a man be never so good how much depends
on the times in which he is born"
Saying & epitaph Adrian VI. pope

"Stalk newly blown in 5th month"

exceptions dont prove rule
Engt woman never washed her face or her windows
lived to be 115 years.

remark about the shortness of time & the length of art
proceeds from the heathen united Hippocrates. Let us praise
God for the hope, for the certainty, that we may be scholars
for eternity. -- Make it easy for the masses ~~easy~~ to clothe and
feed themselves, then they will begin also to live for the mind.
one is that sentiment which is about 2000 years old
"When comma needs are satisfied man turns
himself to what is more universal & exalted" -
F Bremer Home
p. 121

"God ~~provided~~ first assigned Adam ~~with a~~ maintenance for life
(before he gave him a command.)"
& then appointed him a law to observe - Hooker Ec. Rev. 5 369

'only made road to it enton never need any further'

denied a man right to put out a fire because no fireman
why don't you cry (sermon on death) "I don't belong to this parish
my life is insured -
'could not save life because not introduced.

Obj: 'English more miserable than our slaves' —

The objector pair to the darkest picture humanity can bear & then triumphantly exclaims we are not so bad as that!

Excellent way of proving the goodness of slavery & the happiness of the slave

As Ma used to say "You need not advise me to be grateful because so sso are drunkards & you are not as bad as you could be!

20000 pulpits have summoned the nation to prayer. Their tenants have a voice for every crime, an ear for every complaint. They girdle the earth with the strong arms of their benevolence & translate the Bible into every tongue with which man utters his wants. The silence of the embruted idolater on the banks of the Ganges is eloquent to stir their utmost energy in his behalf, the islands of the Pacific are as familiar to its watchful anxiety as the villages of New Engd. They can enter the abodes of fashion & proclaim dancing a sin — they can arrest the traveller on the highway & utter to him the denunciations of the Decalogue against Sabbath breaking they can hunt up the decisions of the Sanhedrim & forbid a man to marry the sister of his decd wife — But to the slave robbed of wife & child they are deaf as an adder — they can gaze with stony eyes on the holiest ties God has made, trampled under foot by avarice & lust.

"Religion in the collect on Sunday" T. Hood

The best way to spread religion is to exemplify it. Elliott

Treason.

If it be treason to love more the principles of Hancock & Adams than that act of them which later experience shows as their great mistake — then am I a traitor —

If it be treason to wish that while every breeze that sweeps over the Carolinas gathers up the sighs of broken hearts, that unhappy land was not my country — then am I a traitor —

If it be treason to the memory of Washington to strive to blot from among the customs of our country that one which perpetually reminds the traveller that even he was not perfect then am I a traitor —

If it be treason to avow that never while the Const of the U.S. commands us to return the fugitive slave shall this right hand be lifted to swear to its support then am I forever a traitor.

Clergy is the (only?) aristocratic element in our Society; for life & with great authority

Clergy may apprehending ought not to make us disbelieve the Bible

Shall a few petty priests shut me out from the ~~noble ar~~ sympathy with & confidence in the noble army of martyrs & the glorious company of the apostles.

Shall Stuarts & Waylands with their little black gowns hide from us the burning light of the great apostle of the Gentiles —

What though, holding up the Book, they cry out See here & Look there note these Specks on the Sun

I know still that it is the Sun & astronomy tells me that what on it is dark today will perhaps be the brightness of living light tomorrow

So with the Bible what though here & there there should be violated texts which look inconsistent with the great spirit which informs the whole — Coming years I know will like the spots on the sun show them all to me bright with the splendid refulgence of infinite wisdom & infinite love —

~~Shall a line in Timothy blot the out~~

Shall an ambiguous line in Timothy ~~blots~~ cover up the whole Sermon on the Mount? No we will still love the Bible — & bad as the American church is it will take more than all its cunning & all its craft to make us doubt the purity of Jesus or the wisdom of Paul —

We are the church whoever leaves us leaves the church - &c Melanchthon -

D'Aubigne 3.v. end of Bk 10.

If men 'cast out devils' no matter whom they follow Abbot C. Stone. 199.

The professing Xtian (too often now & here) purchases influence at the cheap cost of hypocrisy - We hardly obtain it by long lives of consistent conduct.

The church has no more right to claim conversions &c as evidence of purity or God's peculiar favor, than Peel has to point to national prosperity & good harvests &c, as proofs that Providence favors the Tories

As they have excommunicated me in defence of their sacrilegious heresy so do I excommunicate them on behalf of the holy truth of God, & let Xst, our judge, decide whether of the two excom. has the greater weight with him.

Luther cited Ed. Rev. July '45

Mid Catholic Persecu., about 1542, said Antonio del Pagliacci It was hardly possible for a man to be a Xtian & die in his bed. West. Sept '40

THE TRUE DISTINCTION.—D'Aubignè says—'*Where the Spirit is*, there is the Church: this is the principle of reform. *Where the Church is*, there is the Spirit, is the principle of Rome and Oxford.'

While Methodist excludes colored testimony & "not a moral one"
Baptist allows violation of marriage tie
Presby Dr. Hill 'Synched & glad of it'

Prejudice - the few sanctifys it -

Let her vacate the throne - before she can evade the responsibility
"I've no time" "then why are you king"?

But suppose all this wrong - what voice has she lifted up positively against Slavery? All she pretends is negative - She exclaims "I've not helped the Devil I've stood neutral" This is all she claims!

Clergy shd remember that ten years conduct may be forgiven after they turn as they flatter themselves they shall in time - but it will not be forgotten in judging their order & influence It is a fact which will always lessen this generations respect for them. How much sterner for that experience the question "Cui bono" or rather "what profiteth it"
v Wolsey's letter to Pope For. Quart. Oct '40

Bad course to shield institutions because some good comes from them -, & habits because good men indulge in them -

~~Anna's~~ Richter's eagle - see Pinth W.E.C. or R.W.E.

"Which is greater? the wise man who raises himself above the stormy times & only looks down upon them without acting in them; or the the wise man who boldly casts himself from the heights of peace into the warry tumults of the period? It is sublime when the Eagle soars aloft through the storm into the clear heaven; but it is still more sublime when, floating on high ~~through~~ in the blue above the thick stormy clouds, it precipitates itself down through them to its eyry in the cliff where its unfledged young ones dwell & are shivering."

Sir C. Wren's epit. "Si monumentum quaeris circumspice"

Pouvoir c'est vouloir.

Arnold "freedom worth defending with axes"

Whitaker of Luther, Coleridge Table tath. 282 "
"Felix ille quem Dominus eo honore dignatus est, ut homines nequissimos suos haberet inimicos."

Ubi de magna virtute bonorum memores, quae sibi quisque facilia factu putat, aequo animo accipit, supra ea, veluti ficta, pro falsis ducit. Sallust Cat. ji

If true greatness consists in overcoming obstacles & must therefore be measured by the amt of obstacles overcome in proportion to the means of surmounting them Lake Wrt Rev. July 52 p 295
Wellington

The phrases men are accustomed to repeat incessantly, and by becoming correction & ossify the organs of intelligence - Goethe.
quoted Wrt Rev July 52 p 262

"It is enough for one age to have neglected Mr Cowley & starved Mr Butler" Dryden to Hyde Earl of Rochester.

others [illegible] more discriminating will describe it - but men & women earnest livers & doers accustomed to look there for help courage & a guide their feeling of loneliness & want will be a better tribute than the most eloquent lips can offer &c &c

"As often as I contemplate him he seems to me every time to have grown greater than himself" Melanthon of Luther

Table Tuc 2. 206

extinctus amabitur idem Hor.
to buried merit

The truth haters of every future generation will call the truth haters of the preceding ages by their true names for even these the stream of time carries onward
(& motto of next page) & all next chapt. Col Friend 52.

His name is sent on from age to age in successive labors Rev.

Bx Good only recognised when gone - angel wings seen in rising & parnell's Hermit & Pope.

It would doubtless be very beautiful to see the tranquillity of the philos. conjoined with the fire of the advocate first intellect without passion & then intellect without - But it is a condition denied us.

Ed Rev July '45 p 62

(The lightning of such men's passion is needed to crystallize into permanency habits the awakened principles & feelings of the public do not let us waste our regrets that some motes some temporary prejudices are unhappily preserved in the amber.)

there is an energy in depth & sincerity of purpose which enlists the sympathies & commands the cooperation of others. very few men are in earnest in this world & those few infallibly succeed in carrying their purpose into effect

Ed Rev July '52 p 40

A Cabinet embodying only section &c

Edin Rev July 52 p 67 (also further on here

Edinburg Rev Kicked into Street by Earl of Buchan (so child's appeal thrown into Street by Austin)

Westb Rev July 52 p 52

Is there any one here any dear friend of the Union he to him I say -

=

Sybil & Tarquin 9 books

1st offers national honor at price of honed. Emanc. scornfully the nation rejects the offer -
Crandall passes from his dungeon at work. to the grave - Connecticut exiles his sister (?) to the crime of teaching God's children to read - Doesser bows to the lash at Nashville - The houses of the Pappans are sacked - Riots rule in N.Y. & Phild -

Again she comes with lessened gifts at the same rigid price Min Emancip - Drunken with prosperity the nation turns away -
Then the waters of the Ohio close five times over the printing presses guilty of preaching humanity - Then Garrison is dragged through Boston streets while his Mayor begs of the mob for peace - Philadelphia startled at midnight with conflagration & tumult - the right of petition closed down, free speech gagged on the floor of Congress - our flag prostituted to support the slave trade, the gray hairs of the eloquent old man hardly save him from censure - above all the turbid waters of the Mississippi carrying along the blood of Lovejoy - & still the mournful Sybil stands

a third time offering thus broken tarnished, all
she can of National honor, at the same
unchanging price of Immediate Emancipation -

Who can alter the right? O Blessed right -
Genius; intellect, heroism, age, all the
nations - may join - but let violate the
simplest of thy precepts & their work falls
to the ground

Conscience Archimedes fulcrum - truth the lever -

Self devotion the more ready - the wider the gulf of public necessity - Curtius -

Truths have floated further on the shouts of a mob than our voices cd carry them

Legislate that wind shall not blow east or west but not on marriage -

(Blair) Narrower the circle becomes draw the closer together -

God more seen in the fiery furnace of affliction
Shadrach &c 3 went in - 4 - seen -

Suspected = a slave if claimed - sold if not claimed
Witch died if she floated - of course so if she did not -

American change opinions as soon as they cross the water
like fairy spell - broken by running stream

Cause - holiest consec. has been the gift of widows mite
holier than Lovejoy's blood

Like mammon with much rake we heedless of coming Despotism -

Our need is our argt.

Mezentius wing & deal -

Engd I go not & went monarchy yet emancipate

Am. I go Sir & went not Pact of Independ. - slavery -

If like priests our arms only allowed to touch the ark - sh^d be holy -

Polyphemus silent devoured last

Memnon's statue -

Paxton 52, slaves held as church prop. & sold to create fund -

Too much accustomed to look at slavery from the position of the master and affirm abolition to be safe - & exp. ought to stand on the ground of a slave & see that it is just - right - This looks compens. out of sight -

Caligula his laws too high -
slave forbidden to learn to read (Weld)

We suffer him to do nothing for himself
Our physical force pledged against him -

Williams we are natives - treat us as well as foreigners
fought for as those fought against
fathers cultivated - those come from afar -

Mark that slave in his hut balancing the chances of escape - deciding whether to run away - he fears not his master - the woods want se but the crowded north where village - takes hold on village our oath to bows kills his hope - we responsible for him & his children -

Has there ever been a war of races?
South Am.

Sclavonic origin of "Slave" said by Teutonic to be fit only for slaves - Kosciusko & Poland may answer the doubt -

To have prophesied in 1831 what did take place mobs we did have been called the foulest libel - If Anti S. Ent. had done no other good - It has shown us ourselves -

God plans & works by ages - Take courage

What wise got to change, religion. Lit^re fashion
Ideas of prop^ty - cons & law - prejudice

Const - girdling the Gulf with slave states

Const - strict const -
dont recognize prop^ty in man Mississippi Slaughter case
It does Webster, Creole,
'regulate commerce' may destroy - embargo
no - - Intern Slave trade
exclusive power can it abolish in District
No - not expectation of framers
Can we admit for states Yes - notwithstanding expect of framers!

I thinned like the drunkard into sobriety (Mansfield)

Exaggerations - Tyrannies must be dark - People in dark always exagg - cure reveal all - what must be concealed justly suspected

The savage all wild in his glen
Is nobler & better than thou
Thou standest to wonder & marvel to men
Such perfidy blackens thy brow.

Ritchie & eagle -

When 1808 St Trade abol. Randolph decl^d. that every man south of Mason & Dixon wd leave his sect -
Northerner 'said let them go'

Slave happy - Yes happier than his master - sinned against not sinning - If he felt the full force of his state & degradation, there wd be no need of any one speaking for him - He'd write his discontent in fire & blood - The man who waits till it is proved to him that the slave's unhappy - till the slave not his condition calls out to him - has nothing to do with a cause like this - His heart may be fitted for street charity - to feed the actually starving: but he has neither heart nor head enough for the moral wants of the community for great moral movements - the miser will sometimes relieve actual want - The Christian not the but the man

Walker, Hoar, cases &c no surprise to us - tho' so to the world - We had been saying so for years - To the world they came like the sharp quick crack of the avalanche to the swiss peasant on a mid-summer day.

=

Michel Angelo called home from Moses & St Peters dome to superintend the defence of Florence - Let us call home the Mich Ang of Statesmanship (J. Q. A.) to frame for Mass. a Constitution worthy for her to live under -

=

Call home the Rep's & Senators - Those 13 empty seats would startle the South more than Banquo's stool did Macbeth -.

=

There is no Union - Hoar travelled way down South & could n't find any -

We selected him from Concord - there like the beclouded Mariner he took his bearings from Lexington Monument - but Horace Mann's says commonschools are neglected - He seems to have never read the last page of the history of Concord fight - "Disperse ye rebels" cried Pitcairn with an oath - the old farmer thought of the cradles they'd left

at home & closed shoulder to shoulder -
When Quattlebum said it Hoar ran evidently forgetting the lesson Concord should have taught him.

Post says Faneuil Hall no place to talk of Disunion - Union too sacred for that -
As the Quaker said to the justice who insulted Penn "My friend makes such as thee so Faneuil Hall makes Union
God grant she may not have lost the art of unmaking them

South acts & we talk - like an old woman map argues how unconstitutional things are & we are allowed to - allowed to have the best of the argument - of course we can't ask any thing more! - all the words are the Norths the acts of course then ought fairly to be dictated by the South -

Institutions - Dickens story of spitting tobacco in Chuzzlewit

I thank God Am has resisted 3000,000 of Slaves &c Chatham - we've reached that number

Shant stop prove slavery sin — All know if they do not admit it —
Shant stop to shew what we have to do with it — that will appear as we go on

Texas admitted — practically —
We helped the opponents honestly while could — knowing we should all be unsuccessful

In one sense true we were the cause
the awakened, maddened, anxious, despairing South seeks to strengthen herself — tis her foes activity which drives her to such mad measures —
She has, to play out the game, trampled on the Const — by mere majorities — the poisoned chalice may ere long be commended to her own lips —
Freedom in like circumstances may copy the lesson & use power given for one purpose & on condition in total disregard to both —

Time comes when Wh'ly & J.C. Calhoun may represent the two striving spirits of America

What has brought in Texas?
Ministers did — it — startled at their own work
now they've evoked a spirit they can't control —
Public opinion is of slow growth, can't chop like the wind — the result of the long, misused

past that we gose on.

— religion & Christianity
decent morality is a good investment of capital

— our position as to church & state
Power & influence

Politician ~~& Reform~~ = reformer

sinks other points to carry one —
— bows to prejudice —
— looks back over his shoulder to see who follows
— his object numbers & immediate success
Politicus est quis? Homo ita serviens Deo ~~that~~ ut non offendat diabolum. (Jos. Quincy)

looks to God & duty
breasts prejudice at every step
— his object consistency not success —
— looks to final results
bears equal allegiance to all truth —

last like the stream which unconscious of surrounding circumstance hurries ever on to the ocean of truth —

first, like drops if we could so imagine their jealous of losing its individuality & drawing others to it to stagnate into pools —

moral influence — Ohio. ox drinks in dry in a day

Follen silenced - 4 Gean Garrison consulted

—

Send for Adams as did Florence p. McAuglebo

—

Douglas advised not to tell his name
God Save Communwealth - God dash it into
a thousand pieces

I will close with one appeal. Do not get into the substitutionary system. You cannot get me to do your duty. If I work twelve hours, I am only doing my own duty [hear, hear, hear]. Thus, guinea subscriptions only do harm: you are buying a substitute, as they do in the militia. You may get a substitute there; but in God's great army—those who fight the noble battle of freedom and truth—there is no buying a man to do the work for you: you must each do something, or it will not be done. If

ames

I have heard it remarked that men are not to be reasoned out of an opinion which they have not reasoned themselves into, 5

The insolence of the aggressor is usually proportioned to the tameness of the sufferer 6

& A change even for the better is always to be deplored by the generation in which it is effected 15

It is not however by sixpenny retrenchments of salaries not by levying war against any profession of men not by paper money not by temporary shifts that authority is to be rendered stable or the people prosperous

16

The people when they lose their liberties are cheated out of them 24

Dr Beecher says every seller of spirit is guilty of murder

one fact is better than two systems

there will not yield to argument as they were reasoned up they will not be reasoned down

60

So brought we must impact motion correct good sense must acquire the energy of zeal

99

government is an obstacle & must be removed magistrates enemies & must be conquered

108

The rights of man are to be established by being solemnly proclaimed & printed and every citizen is to have a copy

109

Cant objection a cheat substitute for argument & its overmatch

173

Popular reason does not always know how to act right nor does it always act right when it knows

227

our mind are made a government & committed it to our virtue to keep but our passions have engrossed it & armed our vices for the maintenance

278

are we determined to leave nothing to chance but to volunteer our own industry in forging our own chains

316

Attend, as well may the Bengal tiger eat grass or the torrent stay itself upon the hills

327

there is no reasoning or necessity but when there is any reasoning about its existence it is manifest it does not exist it not only neither its own law but its own evidence

336

EXTRACTS FROM FISHER AMES.—The man who expects to disperse a mob of a thousand men by ten thousand arguments, has certainly never been in one.

Men are not to be reasoned out of an opinion they have not reasoned themselves into.

Did any man, by giving up a portion of his just right, because he had not the courage to maintain it, ever saw the residue ?

A feeble government produces more factions than an oppressive one.

There is in nature, and there must be in the administration of government, a fixed rule and standard of political conduct, and that is the greatest permanent happiness of the greatest number of the people.

Faction and enthusiasm are the instruments by which popular governments are destroyed. We need not talk of an aristocracy. The people, when they lose their liberties, are cheated out of them.

All cannot be rich—but all have the right to make the attempt.

Louisiana in open and avowed defiance of the constitution, is by treaty to be added to the Union: the bread of the children of the Union is to be taken and given to the dogs.

The most substantial glory of a country is its virtuous great men—its prosperity will depend on the docility to learn from their example.

It is not by destroying tyrants that we are to extinguish tyranny; nature is not thus to be exhausted of her power to produce them.

Glory was the object of the Roman Republic, and gain is of ours. A Roman felt as if the leprosy had broken out in his cheek, when his country was dishonored; and *we charge it in our ledger*. To Rome it costs blood—to us, ink, or tribute.

In political affairs, there are no more self-convicted blunderers than the statesmen, who affect to proceed, in all cases, without regard to circumstances, but solely according to speculative principles.

The mind of the blow that shd destroy British
Independence wd strike our own senseless
to the Earth

369

We forget that in framing the judgment
every passion is both advocate ~~& witness~~ witness

393

The forms & defences of a republic are used
& used more ostentatiously than even but
principles are abused & its 7 aspects
& defences laid flat ~~at the~~ ground

401.

The catos & ciceros are accused of conspiring to
subvert the commonwealth & who are the
accusers the Clodius the Antonius
& the Catilines

Republican institutions are held on
the tenure of being worthy of
them
Ames

=

Despotism does
great things illegally -
Liberty nothing at all
according to law -
(French Novelist -)

Rome shed blood enough to
counterfeit a deluge

Path of caravans is known by
bones of camels -

when nothings else would make
quest developed all their
it been otherwise men in sloth
& abused their bodies as
ion of the species - It also
not always promotes the
se.

Voltaire's Lewis XIV

When Chas II & Lewis made war on the Dutch in 1672, the first alledged as cause a picture of Cornelius De Wit in a private chamber — Lewis — a medal —

Cd such things "make ambition virtue" —

Voltaire's picture of Holland surrounded, taking refuge in the arms of her mother Ocean is grand — This famous conquest was evacuated before the triumphal arches at Paris were finished — !!

When in the madness of despair caused by his invasion the Dutch killed De Wit, was not Lewis guilty of the crime — He excited by his causeless aggression that wild tumult in which reason was drowned — It is like making a man drunk — who then commits a crime.

'Charles I surrendered Strafford & his Parl. it encouraged them to new attempts — Lewis — Mazarin 'it put an end to the troubles' — How rain is political foresight — (1)

'The French civil wars' says V. like those at London began 'pour un peu d'argent'

The French Parliament did not remember the Eng. in its origin or constitution it was rather a tribunal than a legislative body — with no superiority to the Parl. of other cities exc that the Court resided at Paris — The States General answered to the Eng Parl. The Parl. of Paris was composed of men who bought their situations how ridiculous & assumed the functions of warlike barons or the peoples representatives But in a storm the people took refuge any where & agreed to any pretensions that restrained the Ct — Every thing was right which favored. Liberty & Law.

When Cromwell invading Ireland killed of the first city taken men women & children, vide Clarendon, it was not cruelty, since in the end it saved many lives by discouraging resistance. But when a Stuart James II conquered & flying, stopped at Galloway in Ireland & hung ½ dozen poor citizens who advised shutting the gates against him, it was needless severity = impolitic, ergo - cruel -

If as much had been done in '45 or '15 as in '88 by France for the Stuart he might have succeeded - It was not until the people forgot that dynasty that came out to fight for it -

Scott in one of his novels makes a character say 'you little know how weak the ties of kindred among the great"

Example -

at the time William & Mary turned she father & he father in law, & made from a throne Louis XIV was warring against spain his brother in law, Bavaria, whose daughter had married the Dauphin, the Elector Palatine, his sister in law's brother, &c -

(1) One month after Mazarin & Haro at the treaty of the see last page Pyrenees had refused even to see Ch 9 II looking on his cause as desperate - he was on the English Throne

When the tide (1697) of Lewis triumph began to turn that is when in the full tide of victory, recruits became scarce & money - & famine came - Voltaire says the "people dyed to the time of Te Deum" - so many were sung for the recent victories -

a coach as antiquated as hospitality

'as tranquil as the face of a green mantle puddle"

'Six, feet high without any incumbrance of flesh"

his only title to gentleman, because he has nothing to do & incapable doing anything'

Quin said Lady have you ever made love?

No my Lady, I always bought it ready made

a great eater called "a professed ordinary breaker"

"the law follows him more than he follows the law"

'an animated bill of oil'

Slow as Justice

'his writings never noticed except under head of acknowledgments to correspondents'

'a particular attachment to one shirt for some weeks'.

(a good or bad pun makes a laugh — the indifferent is the one vehate — like poetry mediocribus &)

Polite adv — 'a good idea'

'lies & snowballs gain by rolling'

'paints & powders into fame' or something like it

Just after threatening Suicide —
in a letter to Mr Barrett — 6 Says

"It is my Pride my damned, native, unconquerable Pride that plunges me into distraction. You must know, that 19/20 of my composition is Pride. I must either live a slave, have no will of my own no sentiment of my own which I may freely declare or DIE — Perplexing alternative. But it distracts me to think of it. I will endeavor to learn humility, but it cannot be here. What it will cost me on the trial Heaven knows —

I am yr much obliged unhappy humble servant T. C.

a few week's after he went to London most of his friends giving a guinea a piece for his journey — He took a large dose of opium some of which was ~~found~~ picked out from between of his teeth after death — His body a bound spectator distracted & quarterly —

Coroner said 'arsenic' was his death

"as I had the happy art of pleasing in conversation my company was often liked when I did not like"

'a dull boy' till 10 - was gloomy till he wrote poetry then cheerful -

'Great lover of truth'

very impervious

Chatterton born Nov 20. 1752 - killed himself Aug - 1770

The habit of judging of actions by circumstances not known or existing at the time, and our nature by painting vice in its worst colors & showing all its possible atrocity, but is manifestly unjust to the extenuating circumstances of the individual. If he faulty, his fault is relieved of its wanton & malicious cruelty by the reflection that he did not know that the cup into which he was infusing a last drop of bitterness was already overflowing - that the heart which he was wounded was full of the keenest regret for its offences & generous feeling toward himself which ~~not~~ finds abroad forbade it to confess. Many have prepared themselves to judge of Col Burr by perusing the last papers of Hamilton. But it should be remembered that at the time they were printed at Hoboken those papers did not exist. To Burr A. H. was but a common duellist. He did not know that the heart-strings & pulsations he had almost been beat high with every honorable feeling of man & Christian - a generosity to himself -

W.P. 1835

How little appreciated - how seldom dwelt on - how feebly told, has been the West India struggle - the conflict on the spot - Knibb & Smith v. the Slaveholders - compared with the political portion of the cause!

I now though it be true that Wilberforce & Clarkson were in reality the leaders & the doers of the actual work - & hence entitled to attract greater attention & excite more interest -

Still, I think, that both in & where W. Sly. & his associates are the real leaders in changing public opinion &c - future times will hear more of the struggle in Congress because more striking & occupying & more conspicuous position - more palpable to common men -

Foreknowledge & Free agency

certain foreknowledge necessary otherwise the events uncertain & contingent & in pretending to be otherwise an imposition –

God must have known Adam sin 4000 years before creation just as he does now. Since all is to him an eternal Now to think otherwise makes God subject to time – besides if he has a better knowledge now he has learnt something which is absurd –

Again can any one shew how a certain previous knowledge any more interferes with free agency than a certain knowledge such as we have afterwards?

One who admits a God omniscient & eternal has the same difficulty to meet in the believer in predestination

As to knowledge in God being purpose & determination, were it only foreknowledge of Christ death which God had & did he foreordain it – one fact decides the case. Besides it is any gain to suppose that God to have made a plan for governing the world, which admits of evil unforeseen & which cannot be prevented.

Acts says "whatsoever hand & his counsel determined before to be done" –

All actions & events may be viewed from two points, free agency – & foreordination. Seen from the first every action is done by a free man – & he is successful according as he is wise i.e. obeys the laws of his being – the temperate is healthy – the industrious is rich. the good is happy – Seen from the second – every event is foreordained by God. its results were foreseen & intended by him – success is his mercy & kindness – suffering his discipline –

Above, in heaven, looking down we shall see both paths to be one plan & harmonious.

Man & sin left alone together make hell. Looks around for proof - God's Spirit prevents the earth from becoming one - Have we any promise of his presence after death to do the like? None

But Adam in Paradise was told 'thou shalt surely die - After the change & fall came the promise of a Saviour & another Change - That Fall was Spiritual death. Is it possible that after our death God may yet make another promise, though as yet he has given no intimation of it?

Admission of members into church to benefit & advance their character is to be sparingly acted on since it tends to lower the general character of the body - Large numbers of such instead of rising to the high standard lower that standard nearer to themselves - the world judges of Instit. actions by the lowest type of its members.

Some talk too carelessly, for they think more correctly, about removal of poverty being the remedy for all evils & removal of temptation - do those who are industriously making money exhibit more virtuous lives or rather all-virtuous lives? I dont mean the idle rich of them or might be said they were in a wholly artificial state of life & so no rule - Man is tempted when he is led away of his own lusts. Education is an alleviator doubtless so are easy circumstances a very great one - but no condition is free from temptation - & as man is corrupt such falls

Again Prayer - Webb's letter about temperance -

Change of heart only cure

I want though this illustration occurs to me - Did you ever try to prevent bees from getting at seeds in some round plants &c instinct drives out the momentary fear & they are back so soon as you turn = so is man his instincts when he wants make him forget his principles

Prevention how omnipotent beyond cure =

=

Jesus wept - because at the grave he saw in the grief of the sisters, the sad scene - the tomb itself - now a mere man must feel at the grave of those he loved = he realized man's feelings at the grave. That he should weep though about to raise his friend shews something of the mystery of his divine & human nature in regard as a man - though he came for the purpose of exercising his divine powers -

Thinking how pleasant — writing how disagreeable — Is it that while we act or speak there is pleasure, but when we communicate or writing there is body & toil? or is it, more imaginative & false — I suspect it is

—

Society looks at the acts of its members not as being sinful but merely as dangerous. Sins are the province of God's government — evils of man's. Prisons therefore should be viewed simply as restraints accompanied with such hardships as, consistent with humanity, will deter those who suffer them from repeating & others from imitating acts which are dangerous & hurtful to the public good. But as prevention is always better than cure Society is bound by every consideration of expediency as well as duty, & justice to educate her members ~~that her~~ ~~other~~ that she may not, by neglect & evil customs, make the criminals whom she, to use common language, punishes —

The Hospital for the sick is solely for their good. The Hospital for the insane is both for their good & the protection of others — The Prison is a hospital for the unruly & should be for their good as well as for the protection of society from them & their example —

—

"Prayer of wicked abomination to the Lord – ploughing of the wicked sin"

Of course this cannot mean that any real prayer is an abomination since every motion of the soul Godward is from his Spirit – also no act so indifferent as one of common labor can be sin in itself.

Does the Hebrew form of expression son of my

shew that prayer of wicked

mean "wicked prayer" bad motive or hypocrisy in it? I think the passage means that an indifferent thing or even a good one, a great duty, becomes sin when done wickedly from bad motives, in a wrong manner or spirit. An illustration is where Saul sacrificed himself the oxen instead of waiting as ordered for Samuel to do it – "To hear is better than sacrifice" &c &c

– It is the fact not the explanation which is seemingly inconsistent with the justice of God – & the accountability of man. The fact of that irritability of temper – that tendency to intemperance – those gross passions which ignorance almost insures to result in crime – that all these are assumed as transmitted from parent to child. Phrenology is but one form of explanation for this almost universally admitted fact –

Allison Hist of Fr Rev days

The noblesse permitted their wild deer and boars to run riot through the peasants crops with great destruction, the annual loss in four parishes alone was £8000 – Neither dare they cultivate nor mow their meadows till late in the season lest they sh^d destroy the game. Stubble was not permitted to be removed for manure, lest the birds should not have shelter, & various kinds of manuring were prohibited altogether lest it would injure the flavour of the game.

"£20,000,000 thrown away – Slavery perpet^d." – a writing ex member of Jamaica Assembly says "Jamaica whose example would have been followed by all the other Colonies, desired to emancipate, but the Whig Govr Ld Mulgrave told the Legislative Assembly that if they did pass the bill brought by Mr Walker really to make free the slaves, they would be precluded from any share in the £20,000,000 – So the the slaves instead of being freed were Whiggified – under the pretence of apprenticeship –

Some object to universal suffrage – more evils are entailed by refusing than by ~~granting it~~ granting it. Allowing that the people are ignorant & led by demagogues – where is the great advantage in tyrants or aristocrats bullying them into bad measures or demagogues cajoling them into the like. It is not that bad people will not act bad – but looking at the history of parties which have refused it – remembering also that power corrupts the holder – whence shall we ~~look~~ expect anything better. The people will take better care of their own interests, all ignorant as they are, than other men will take for them – Lastly if we suffer, there is some consolation in suffering for our own faults and feeling that we are answering for other men's failures.

[illegible] "The [illegible] interest [illegible] [illegible] the maintenance of order & infuse into that class the [illegible] intelligence which render them adequate to the [illegible]

Slavedad at Bedhan [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

Some seem to think that there is fault somewhere, & God's ways are not justified unless it can be shown that men all have equal influence & aid from his Spirit - that it is unjust & unequal that one man should have stronger passions - more trying temptations, less opportunities of improvement & knowledge than another enjoys - whereas it wd be just as reasonable for a man to complain that he was not Gabriel, as that he was not as well off as a certain fellow man. The race might find fault by the same reasoning, that they were all angels and view every perfection of another state as so much robbery of themselves. The man of the 19th century might as reasonably complain that he had not the pleasure of being cotemporary with Homer or a brother of Shakespeare - or at Luther's side in Worms. V. Hazlitt, Ess'y on "Death."

The error arises from looking at the race together - at man in the mass - whereas each individual stands essentially alone in the Universe with his God - to be judged as if no other man had ever been created. God will demand fidelity to his means & virtue agreeable to his nature of each one - no matter how those means or that nature compares with those of others about him, or like him - Each one is an independent Creation -

The parable of the man hiring laborers points to this -

"Single thou ~~wert born~~ single thou shalt die & single thou shalt go to judgment"

more accurately Hindu Lay -

"Single is each man born, single he dieth, single he receiveth the reward of his good & single the punishments of his evil deeds

Menu Hindu Legislator Vide Workd

Sr W Jones V. 3. c 4 240

or p 194

quoted by Lieber

There is enough settled & beyond dispute in the character of Jesus to warrant us in judging of single acts by his general principles not him by the single act. As for instance - there need be no difficulty, except to such temperance men as regard wine drinking to be sin in all possible cases & circumstances, in his turning water into wine when "men had well drunken" (the phrase, by the by, is probably but eastern compliment & should not be taken literally) But knowing who it is that works the miracle we may justly conclude that it was to serve no intemperate festivity but only such as become men & the time - that the act was done. It would be reasonable so to construe any single fact however well attested which should make out Caesar a coward - or Howard ungenerous -, much more &c

Mem why not as easily give up the wine of the supper as change the bread from unleavened to leavened - the former doubtless the one he used but to which few or no churches adhere.

Abbot's, Corner Stone, as to men who don't know of a tonement being saved - p. 79 - Moral renewal is essential thing for pardon - A knowledge of salv. by J.C. & clear ideas of the great Sacrifice for sin give peace p 180.

Liberality does not consist in believing every body to be right - but regulates the feelings with which we regard what we know to be wrong - p. 356.

Isaiah 58.6. Jer 34.8:17.

Dec 21st 1856

I have been considering slavery as alluded to in the Bible. It strikes me that in Old Test

1st Menstealers were punished with death Exod 21.16.

2d Jews were forbidden to restore servants who had escaped to their masters — — Deut. 23.15.16.

3rd They were to free each other at Jubilee — to redeem a poor brother at that time, & never to treat a Jew slave with rigor; Jew slaves were ~~xxx~~ bought of themselves or sold for debt, or became slaves for a time or ~~their~~ born while their parents were slaves — V Levit 25 chapt. passim

Why then were parents permitted to sell their children. Answer. As a part of that law of early ages recognized & approved by God for wise purposes, that children were to belong to their parents as the head of the house, in the absence of more regulated society, or the governor of their tribe. It supplied the want & absence of law & law's controll & the bands of social organization. This principle resulted from that & no exception was made in reg and to selling children or enslaving them by enslaving yourself = because the greater good of the general law, compensated for the lesser evil of individual suffering. Yet it is to be observed that the

the Jewish Law guarded carefully & kindly the rights of the Slave of whatever nation – Vide

As to the slaves originally Heathen I do not think, that at least while they remained unbelievers they were freed at the Jubilee. The fair construction of Levit 25. 44.45 & leads I think to a contrary conclusion. Why then was perpetual slavery permitted by God – & how is it reconciled with our ideas of Justice?

1st God owns us all, may send us into the world in what state he pleases, if we act right in that state it is all that is required of us at his hands

2nd – It was to punish the nations – Canaan was to be the Servant of servants – to serve in the tents of Shem. Gen. 9.

To punish crimes the atrocious & idolatry the most degrading.

3rd. It was in mercy, to scatter by their means, when as would often happen, they returned home the knowledge of the true God &c

4 With these the Jews were bound by the same laws as those which restrained cruelty to their brethren.

5th If the Jew held the right to enslave perpetually – it was 1st the idolater – 2nd by grant from proper authority – Shew the first in our case – & where or when is the second

New Testament.

recognizes slavery & nowhere expressly condemns but, binds the master & slave in their conduct towards each other by the same pure laws as related to other classes - they were bound to give to the slave that which was just & equal.

~~yet slavery then was~~ To reconcile this with the seeming inconsistency that the Gospel tolerates what appears a sin consider

1st The Gospel avoided all political relations, all criticism of them whether right or wrong. Despotism, many unjust laws, are against the spirit of Christianity yet as part of the political system, Christ left them all untouched as out of its sphere. It laid down rules for individuals, but left social order to reform gradually - The conduct of master & slave was within its controll, it therefore settled it. The relation was a part of the state, however unjust in itself - it was therefore left untouched -

2nd A man may commit a sin in keeping a slave though this was so - The despot usurper was never rebuked by Christ - yet he sins when he even holds rights & lives at his caprice, altho he never cuts off a head. so the slave holder in Pauls day though unrebuked by him, if enlightened, was a sinner in that he deprived an immortal freeman of liberty. -

The question remains why was he addressed as a Christian by the apostle, if he lived in known sin?

Answer — was the sin known — Slavery resulted in a early age of the world from systems of govt. which none disputed — from captivity, which & so far was merciful as it left the captive the life he would otherwise have lost; — from maxims which were current & consistent too with the ideas then in vogue as to civil rights. — Perhaps it was permitted by Heaven as in some measure a softening of the horrors of bloody wars which ceased to be bloody, when the slave market was in perspective during the battle.

Acting up to his light (& the darkness was permitted in the inevitable wisdom of providence for that it did exist, is a fact undoubted & undenied —,) he did not sin and it was left for the present days to waken to duty

July 1845
these sheets are misplaced
look at paging

The argument from the New Testament as to the innocence of slavery is this

The apostles regulate the duties of master & slave - speak of both as members of the church & without any special rebuke of the relation. This they could not have done if the relation had been in itself sinful.

Now before going further I deny that (doulos) the greek word translated 'slave' means only & exclusively slaves. Its signification certainly includes slaves, but includes also 'hired man' 'any one in a menial condition" - The term is a general one. Our Saviour is said (1 Phil 2:7.) to be in the form of a servant (doulos) now certainly here the word has no reference to bondage.

So in Matthew 18 23 &c the servant who owed a debt & had debts owed him & was sentenced ~~[illegible]~~ to be sold himself with his property to pay the debt, is called (doulos) - of course he could not have been a chattel slave - since for ~~a~~ a master to sell his chattel slave in order to ~~pay~~ get a debt due him from that chattel, would be absurd -

Doulos then includes other relations beside slaves - Here are instances where, in one it signifies a man in low estate, & another where it signifies merely 'a subject'

If this be so then it rests with the slaveholder to show that out of the three or four meanings

Persons called slaves in Petersburg, worth £1000 00 these [illegible] not [illegible] such at all.

deprive his slave of wages?

Hearken "Give unto your servants that which is just & equal"

"Wo unto him who useth his neighbors service without wages" &c Jer. 22.13.

or sell him, for money –

Hearken – He that stealeth a man & selleth him &c Exod. 21.16.

What relation did they then admit? – the relation which nature & justice admit that one may serve another for hire & that one may avail himself of another service with his consent –

Is it objected that the term doulos necessarily includes more than this – No – instance the two occasions of its use specified above

Is it objected that the case of the slave differs from that of the wife or child – since men did not act before the apostles in those relations according to their legal powers & rights, whereas in that of master & slave they did & consequently Paul shd have plainly rebuked them

Answer. The epistles are addressed to Christians, & the burden of proof is on the objector to show that Christian masters in fact claimed & exercised rights not necessarily included in the words used to describe them & which the spirit & other precepts of Xty forbid.

opth word, the apostles certainly were using it in the sense of slaves

Further it should be remembered that there would be of course slaves of converted masters in the early church & when the apostles speak of "bondman" & "lord" they may, being to considered as referring to such persons - But this touches not our point.

But again -
In the times of the apostles the wife - child & servant were almost on an Equality -
The father, husband & master had, by law, the power of life & death Equally over his wife child & servant - Wives were the property of their husband See Fuss Roman Ant. p 548. the 10th Commandment classes wives with houses & cattle. The son, as well as the slave, could neither acquire, possess, nor inherit, anything which did not belong to his father - He could be sold, just as the slave could - See Fuss.

In the light of these facts let us look at the New Testament.

It tells wives to obey their husbands, & husbands to love their wives -

Does it thereby sanction the power which the law gave the husband to judge & punish his wife -?

It tells children to obey their parents & parents to cherish their children - thereby as in the case of the slave, recognizing the relation.

= Asking questions he knew the answer of as illustrating apparent deception at Emmaus
John 18.4, 4.16, 11.34, 20.13;
Luke 24.41,

only way John 14.6, 15.5, Acts 4.12.

Danger of literal construct.
1. John 2.20:27, with 3.2; John 16,23 with James 4.3; & 1 John 5.14; see next page

Ask definitions - 1. John 2.29; with 4.15; 16.3 & with 5.2, 3.9 & 4.7;

Destruction, Annihilation.
Math. 10.28; 12.31; 13,33; 16.26; 22.30; 25, last verses
Luke 20,35;
John 17.2; 10.28; Acts 24.15; Phil. 3.11
Luke 20 47 "greater" how more or less if all annihilated?
see also 12 47 & 48
John 6.39 but then John 5.29;

Literal or leaning on one verse as complete
exclusive

Math 6.14; 12.37; 12.30; & Mark 9.40;
Math 18.19; & ask amiss - 7.7;
John 16.23; 15.15; & 16.12;
" 15.24; 16.30; & Mark 13.32;
& Luke 24.41;
Luke 18.20; Luth 9.20; Mk 8.30;
& Mark 20.17;
Phil 3.2 Numb 23.21;

DIED—In Lynn, Jan. 20th, GAMALIEL W. OLIVER, a worthy and much esteemed member of the Society of Friends, aged 76 years and 11 months. The death of this good man recalls us to the time when, in early boyhood, we were apprenticed to him to learn how to be a shoemaker—at which trade we labored for several months, until we could make a tolerable shoe, much to our pride and delight. On account of our youth and diminutive size, we used to be styled, by the followers of the craft, as being 'not much bigger than a *last*.' We well remember the little shop in which we used to toil—the lapstone on which we pounded many a *sole* until our body ached, and our knees were sore and tremulous—the threads we waxed, and the sore fingers we experienced in sewing many a shoe—&c. But it happened not to be our destiny to continue in the trade, though we claim to have been a youthful follower of St. Crispin. We vividly remember, too, the kindness of our worthy master and his wife; and now that he has been gathered to his fathers, 'like a shock of corn fully ripe,' we would express the sympathy of a grateful heart for the surviving partner and her exemplary children, in view of their bereavement.—ED. LIBERATOR.

In Upton, January 21, suddenly, with an affection of the heart, Maria Gilman, aged 16 years, adopted daughter of Harvey and Polly D. Bradish.

LA BRUYERE says: "When a person of feeling and discernment reads a book, and it excites in him elevated thoughts, he may be sure the work is good, and he needs no other mode of proving it."

In coming from N.Y. May 45 Garrison told me he scribbled political squibs while an apprentice sent them to his own paper & heard them praised but his own master did not know the author. C. Cushing who a while was editor discovered it & him & made him a pet. This was the Newburyport Herald afterward he edited the Free Press — He alone made a speech against Cushing in the town House after his famous "writing" & defeated him.

In Boston he with Collier edited the National Philanthropist = at this time he composed a speech to have him nominated for Congress, went to the Exchange, got to the back of the room — began — but lost his memory entirely in a few sentences — they cheered — he peeped into his hat blushing to look at his speech — got the queer & went on famously — Otis was nominated & declined — B Gorham had it (they will fix date)

It was while editing this paper that he in exchange saw Lundy's paper wrote some little on slavery — the Colonization it waited on him & he gave him Park St address (at Newburyport he had delivered a 4th July printed) — but in it said little

because he knew nothing about the Society
thro' to gradual ground but on reflection on this
& while posting it out saw the folly & that his
own principles led to immediation

~~While J. Q. Adams~~

Thought while this was determining the
colonizationists did not relish it exactly. Some
papers attacked it & him —

While J. Q. Adams was running for
Pres. agents for Vermont (B) came
& engaged him to set up a paper for
his election — we stipulate for freedom on
his own opinions & should argue only that he
was the best but should devote his attention
to liberation again

This paper the "Journal of the Times"
he thinks his best — well written — literary —
had columns for Moral Reform — Temperance
Peace & Anti-Slavery — beautifully printed —
high reputation as literary paper — gave it up
before the election on Lundy's request to join
him Lundy came to Vermont purpose to
see him — they wrote in their papers
under separate initials — Lundy stipulated to
advocate immediation — Lundy allowed it

While in Boston Lundy had [illegible] having
seen (a rare thing) an paper above editor

was interested in his subject - Try not at
Colleen - WLG got him up on meeting -
at Malcolm's vestry in Federal St.
good meeting - Lundy spoke - Malcolm
closed the meeting abruptly shutting down
discussion - WLG indignant - so were
some of the audience Malcolm's people

The Free Press admitted to the sides
of politics into its columns

C Folger's of 7 out 12 apprentices
British brig in Galveston bay
cost $10000 waited 3 weeks / by it
then boy old man wants him
to stay - "must be free"

W.L.G. told me that his 'dear mother' after deserted
by her husband used to send him out Election & training
days with molasses candy to sell - (Nov '47 once
when his boys had a molassed scrape) so Luther
sang at doors for pence

On our visit to Cape Cod (1849 Dec) W.L.G. told me that going with his mother from Boston to Baltimore, about 1815, (they, mother, he, bro' James & Sister Elizabeth) resided in Baltimore, about a year; Elizabeth died there), with Capt Percival in Reaper? they put into Hyannis harbor in storm & he was nearly lost down ~~into the~~ Sea in about he foolhardily got into alone.

James deserted in Cuba - was mercilessly whipped, ran the gauntlet. W.L.G. has his journal - C Cushing helped get him out of the navy - he died at Cambridge port.

Buxton when he came to the door, first to see W.L.G. held out or up both hands & said "Why Mr G. are you not a black man?" -

Praise now sd W.L.G., at South Dennis, that I had so identified myself with the race that he inferred I must belong to it.

See [illegible]

Capital Punishment

What is object of Soc^y in death or imprisn. ?
Two objects: prevent same man from repeating
deter others

There is no punishment, strictly so called
Society has nothing to do with sin only with evils.
Eden - Abbott's cornerstone 225. 161.
Only Infinite wisdom - knowing past trials
present weakness. strength of tempt. - want of educ -
able to fathom the depths of heart that can dare
say how much guilt (sin) any act implies in doer.
& such only competent to punish sin or in infinite mercy to pardon

Mem strong obj to Cap pun. that its harvest
is out of the ill educ. poor - dragged up not brought up.
want - tempted &c

3 points

right - obligation - necessity or expediency -
Wakefield, Beccaria, Rush Father Mathew.
deny the right (O'Sullivan 42)

Then obligation to use - or expediency of using it -
two sources of argument.
1st Bible Cov^t with Noah
As for Mosaic Code we'll obey it when we are Jews;
& if any, all of it.
as to "Whoso &c". Gen 9. 6.
Different constructions Michaelis, Leclerc, Calvin,
Mem a single line, obscure, 4000 years old - about which
scholars differ in a weak thread on which to hang the dogma
that Soc is bound to keep up Cap Pun. So dread
a power wh have been more palpably revealed

E.g. I will of one who tries to murder & fails = to kill for murder in Indian but Govt does not hang such.

Supposing it so:-

1st It is addressed to individuals & families - no govt then - we all know of the "avenger of blood" which Hebrew law continued.

If therefore thro' error of law, weakness of jury, mercy of Govt a murderer escapes - nearest of kin is by this ordered to go & slay him! Still peals along the sky to each relative the dread command from which he cannot hide himself under any net work or machinery of political arrangement.

2nd "sheddeth" not intends to shed - no command then as to arson or treason etc.

"sheddeth" no "wilfully" it covers therefore manslaughter - & we must make that capital. That this is not quibble evident from the earliest comm.y on this law i.e. the Mosaic code which allowed as had indeutly been usual the avenger to kill the slayer "unawares" if before Priests death he he came forth This shows what had been the practice upon which Moses slightly innovated - Numbers 35 -

are we ready for this inference?

at any rate the angry killer who intends death & actually executes it must be hung! are we ready?

so of our legal distinctions

I get a man hung by perjury -
or known to gore death by Moses
to kill one who strikes you or insults } manslaughter

maliciously letting loose dangerous animal
laying trap - leading blind to precipice } murder

frightening blind with words &c. manslaughter

3rd, never been obeyed

Simeon & Levi in cool blood murder a whole city
Jacob, ruler & parent, does not take their lives
Moses murderer - who went unhung
David & Absalom - David & Uriah - Jolab -

4th 'shall' means 'may' as many times else
Look at passage - "shall not" must be imperative e.g. comm^ds
shall may be permissive
are we bound to eat all animals or any by
verse 3rd

5th If not No Gov^t has pardoning power

6th If verse 6th binds us then 4th does also which
Jews still keep - Mem Rantouls acct of N.Y. market.
Opponents say this had died out from change
of circumstances - Not so repeated by Apostles Acts
15.29. so doubled auth^y
But if change of circ. can do away with
Commands surely there's change enough to do
away with v. 6th
Society was not stereotyped into shape - Jews
had but two punish^ts - fine & stripes - no Gov^t & cd
be no prisons worthy the name - It was impossible
by imp^t either to restrain or reform the offender, or by
any striking & permanent fact deter others - Hence
necessity of death in serious cases.
Even under Moses came one change - cities of Refuge
What might we not justify by the advent of Xty a sun
risen on Jewish night - & Patriarchal twilight

our oppts twist this text just enough to suit their purpose. use their reason in inserting necessary words ("wilfully" "afore thought") let govts do away with one half of it vide (2nd & 5th) but if we ask Govt or them to exercise that same reason as to the other half or consider circumstances as repealing verse 6th as well as verse 4th oh then it is infidelity -

Call it a warrant from the Almighty! A county Sheriff would not hang one man on such an ambiguous warrant!

This the most impt part of the argt Get over this line & the ministers & the gallows is done. How much the real friends of the Bible have to do to rescue it from the libels of its so i disant friends -!

No real reverence for this verse. if so - they would uphold it wholly - & not parts of it & a partial application only as shewn before

Bible never intended to teach us civil legislation - &c &c See Kinmont

[illegible]

[illegible] p 4.

2nd (Is it necessary or expedient) Source of proof
Reason & Experience

Onus probandi rests with Govt. Govt bound to make out not its utility only but absolute necessity -
since
The question is of Life
its taking irremediable -
uncertainty of evidence
by creed of most import eternal consequences we are bound to reform where we safely can
unnecessary end is cruelty. If we can do without - Soc^t is as guilty in hanging the murderer as the mans slaughterer -

Society is a form emerging from barbarism which has thrown off one after another the customs of barbarous life - She is not to demand of Philanthropy ~~to take~~ to show that this is useless but is bound, like any other savage, to convince reason that it is necessary
with the fact before us that every legal amelioration - (oath, counsel &c) has been an improvement - Use is no longer an argument.

If I meet a man who tries to kill me - I must retreat to the wall - before law justifies my taking his life - Society must "retreat to the wall" i.e. show necessity -

not necessary to secure individual offenders
for we spare lunatics.

the only plea then left is example.

Experience Russia. Engd. in India
Tuscany. Amsterdam -
Belgium -

5 small but universal wherever tried - like fox tracks all one way - no exception - uniform - Society too is confessedly a failure; Atty Genl. Austin 1838 -

Cheever says acctg. for Statistics that "popular conviction did not support the law"
the very reason for a change -

Not new: Erasmus & Sr Thos More Goldsmith & Howard - Montesquieu & Chillingworth, Livingston & Beccaria - Pastoret & Montagu - Lepelletier - Wakefield - Rush, Franklin, Fayette, McIntosh O'Connell - Wilberforce Romilly & Bentham Dallas, Rantoul, Upham, O'Sullivan - Father Matthew Lamartine.

Death not the greatest pun. No - Death with Torture is worse. Why not use it? If we may fall one peg in the catalogue of bad worse, worst, - why not another. Only rule is, sufficient punt i.e. sufficient to prevent repetition - see my art. in Pres. Friend -

New Engd is a normal School of Govts - where can they venture to try doing without it if we may not?

We can act without Legislatures - Plants doubts in minds of Jurymen -

For Quart. July '41
also No 50, Ibid

"subjects grimly weighty"

H. Notington states (in the *Hants Independent*,] "out of 167 criminals hung, 164 had been spectators of hangings."

Blocks and gibbets are the nearest objects with legislators; and their business is never with hopes, or with virtues.—*W. S. Landor.*

Bulwer, in one of his philosophical dissertations, says, '*Society has erected the gallows at the end of the lane, instead of guide posts and direction boards at the beginning.*'

Most cordially do I concur in the following sentiments of the illustrious Channing. I believe them to be deserving our deepest consideration, and that, until the ideas they develop shall be made the rule of our legislation, we shall but flounder on from one mistake to another, without effecting any real good for the safety of society, or the reclamation of our criminals. He says in his sermon on "spiritual freedom":—

"Still more, I cannot but remember how much the guilt of the convict results from the general corruption of society. When I reflect how much of the responsibility for crime rests on the state, how many of the offences which are most severely punished, are to be traced to neglected education, to early squalid want, to temptations and exposures which society might do much to relieve—I feel that a spirit of mercy should temper legislation; that we should not sever ourselves so widely from our fallen brethren; that we should recognize in them the countenance and claims of humanity; that we should strive to win them back to God."

Pliny to Geminius

"For though there may be some use, perhaps, in setting a mark on the man for the sake of example, there will be more in sparing him for the sake of humanity."

Tutchin condemned by Jeffries to being flogged thro' every market town in Dorsetsh. (once a fortnight for seven years) petitioned to be hung instead - Macaulay -

Nonvoters have got to rid the public mind of the taint of chilalry which saw Arnold.

"is opposed to the great idea of justice"
"It sets up the personal allegiance to the chief above allegiance to God & law"
it made really superior to God's law.

'dregs of Gothic empire'

Vide Guizot, otherwise, p 100 - 159 - 88

The church reaps in Puseyism the appropriate reward of years of false swearing - Pusey & Newman signing the 39 articles with Romanism in their hearts are just the followers which Parr with his Unitarianism & Tillotson with his latitudinarianism might & should have expected -

She tried to make the popular distinction between little & great sins = & conscience coquetted with Bishops in their studies & then swore oaths to the public with the meaning of the morning's interview, which the public knew nothing - 'Gibbon said Eng Preshhood signed with the smile of contemptuous incredulity or with the sigh of struggling but worsted conscience'
Quart Dec '44. 106

Friends first arraigned Govt as they did all other human things at the bar of God's justice, to stand or fall by consonance with his requirements. It bows its vassal head to justice - has no mystery about it as if man could or had built himself up something before which it was well for him to fall down & worship forgetting right -

In Revolutions the majority does not decide the victory but the greatest number that can be brought to bear at once on a given point. The will of a vast majority of the people cannot be formed or collected in a moment – many good people have not much will – many more have not much energy in expressing it. Time is wanted to convey the general will to a common centre

Westm. Rev July '42. 110

2 107 for illustration how by slow communications Paris ruled France.

(for my lecture on Europe –

Venetian Proverb =

Lond Quarts June '41. p152.

"Pria Veneziani, poi Christiani"

First Venetians, then Christians.

Great Rev's are most commonly brought about by bad men. The sern ardently conscientious dare not submit to such practices nor will they condescend to use such instruments as in the corrupted state of mankind are necessary to procure great & important changes in the constn of the moral world. Let our pride confess, it is not human wisdom it is not human virtue to which we are indebted for remarkable public reformations, but to the Providence of God which makes the selfish & ambitious passions of man his instruments of general good. E Carter to H more Vol 1 324

on construction of parties & open questions V
Ed. Rev July 1840

A life of action, if it is to be useful, must be a life of compromise. But speculation admits of no compromise. A public man is often under the necessity of consenting to measures which he dislikes, lest he should endanger the success of measures which he thinks of vital importance. But the historian lies under no such necessity. On the contrary, it is one of his most sacred duties to point out clearly the errors of those whose general conduct he admires.

Mac Aulay's (Mahon) p 208
Essays. Harper Edit

"Logic admits of no compromise"
"The essence of politics is compromise" } Macaulay Hist
Engd acct of Revolution
p 384

London Quart June '45 p 13 Montesquieu about
Subject mining to be equal to officers –
same 117 about cobbler not beyond his lasts.

"Slaves but slaves toujours fremissant" Alfieri –

("siam servi, si, ma servi ognor frementi"
slaves, indeed; but ever fretting slaves"
melancholy boast of Italians
Edin. Rev. July '52 p 23)

Not voting, for conscience sake

Obj. throw away proper influence – not wrong. have no influence left

Item same as not assuming any other franchise
by which one wd gain influence

old Jacobites

Ld Grey & Grenville refused office on acct of the
Catholic Quest. the best part
of their Lives –

Ed Rev V vol 5, 202. 6. 295.

Fayette refused public office under Napl

Catholics in Ireland till 1792
in Engd 1829 had no elective
franchise

Test
Comp Chas II
1672

No Catholic till 1829, could enter H.L. & H.C.

Chartist agitation influential the without Suffrage
Reform agitation

Catholic Agitation lasted about 20 (?) years?

only 2000 (or 2500) voters in Scotland prior to 1831. which had most influence on the
Ed Rev. 5. 288. Reform Bill they a the Edingb. Rev.

London Quart June '45 p 13 Montesquieu about
Subject mining to be equal to officers –
Same 117 about cobbler not beyond his last.

I was
eloquent Sherida
ters a corrupt H
of Commons, wit
the patronage of
liberty of the
engine, I will o
and establish the
constitution upon their ruins.

Power of the Press. It was a remark of Napoleon, that four hostile newspapers are more to be feared than an hundred thousand bayonets.

With those who do vote, those who do not whether from want of right or want of will, have influence

thus

1 in some conscience yielding to public opinion –
2 — love of approbation –
3 – interests of other & different kind influence the use of elective franchise – e.g. better a man's business to stand well with mass of commu
4 influence of strong intellect over weak ones.
5 party movements desirous by adopting a principle to enable itself to recruit its ranks from those who having been restored or advanced to suffrage by its efforts will from gratitude or deserved confidence vote with ~~the~~.

Burke's extract Ed. Rev. vol 6, 58.
& page 59

Women have no voter yet why do the candidates canvass so carefully the wives of electors –

Why did Pitt pass gagging bills to prevent public meetings & discussions ?

The League success at the ballot box is not so pertinently to be quoted to us as it's forbearing to use the unfailing instrument of success there – treating – that make for us

We can't safely live under a corrupt govt. or midst a cor. comm.y except in an attitude of hostility & struggle against them - We ought not to sleep but under arms. Relaxing effort - throwing away our arms gives us up to be gradually corrupted & undermined by the influences about us. In travelling the Pontine marshes sleep is fatal.

A Cabinet which embodies only a section of a party labors under the twofold disadvantage of direct opposition & half-faced fellowship"

Eden Rev Saly 52 p 67

"Democracy is envy" Proudhon.

Same feeling in our working classes they cannot believe in the honesty of a man who is paid for any labor not obviously physical West Rev oct 52 p 335

Eulogists shd be discreet on their laudations & not remind one so often of those Indians who torture their victims by smearing them with honey to bring down the wasps on them - West Rev. Saly 52, p 248

John Farmer told me - that in N.H.
Wentworth Cheswell a colored citizen of New
market was appd coroner of the Co of Rockingham
the year after the Const went into operation -
1785 & in Sept 1805 was appointed by Govr
John Langdon Justice of the Peace. He
furnished Belknap with several valuable
communications for his history & died
AD 1807 ae 71.

Bancroft 2nd vol p 193
The death of a slave from extremity
of correction was not accounted felony "since
it cannot be presumed that prepensed malice
which alone makes murther felony should
induce any man to destroy his own estate"
words of this statute 1668

1670 Virginia law all servants not
being Xtians imported into this country shall be
slaves - conversion to the Xtian faith does
not make free

Adam Job Higgins worth 3000 - two houses - served whole Revolution under Col in Slavolina - Master died few years after - children sold him to himself $800 took notes - he came to Boston, paid them - now lives here says "stonish young men white dont have to buy themselves, are born to themselves ought to make fortune"

Combe, Boot Lectures. spoke of a French Soc^y which gives gold medal to to the best man in the Empire - they gave it some years ago to Eustache a slave once in Hayti - knew of the revolution, had the confidence of both parties saved his master & his wife but none of his property - remained there sert^s in France & supported them - they did not do an hours work - mistress - master lost eyesight Eustache als 60 learnt to read in order to read papers to him.

Howell St Trials Vol 20 p 82.

Ld Mansfield

The state of Slavery is of such a nature that it is incapable of being introduced on any reasons, moral or political, but only by positive law - which preserves its force long after the reasons occasion & time itself from whence it was created is erased from memory. It is so odious that nothing can be suffered to support it but positive law

It is said that Russ. camp might have ended differently but for Nap. friendship for Alex. - the Muscovite serfs - a majority of the pop. offered to disclaim allegiance to the Czar & take arms for the French on condition of being free in event of success as the price of their assistance

Bussey's Napoleon - Meth Rev Ap '41 p 264

Sclavonians For Quart. Oct '40

Sir Wm Berkeley 1671

The ministers should pray
fewer & preachers. But I thank God there are
no free schools nor printing as I hope we
shall not have these hundred years, for learning
has brought disobedience, heresy & sects into
the world, & printing has divulged them & stirred
against the best governments. God keep us from both.
Bancroft 2, 192.

Canfield avaricious Royal Gov wrote home
1684 of N.H. "While the clergy were
allowed to preach no true allegiance could be
found

Priests were to be the first that set their
foot in the waters & there to stand till the danger
be past quoted in Bancroft.

1654 Ministers all assemble at Boston on
public Difficulties 1.407

Portuguese for returning moors were rewarded with "black moors with curled hair" A D 145 first negro slaves in Europe

The year Chas V. sailed to Tunis to check piracies & free Xtian slaves, he gave open legal sanction to African slave trade

Rom Cath have always borne testimony against - "Leo X sd" not only the Xtian religion but nature itself cries out to the state of slavery.

Paul III cursed all who enslave Africans or others Priests always attended expeditions to prevent kidnapping.

2 slaves brot to New Engd - Rich Saltonstall testimony against it - they sent back with letters from the Cts

Geo Fox told Barbadians to free after certain years R Williams but fine of £40 (double slaves value) on all who did not free after 10 yrs

Winthrop enumerates Indians among his bequests

Penn died a slaveholder V 2. 403 But see my extract from Penn. Freeman

But while Quakers forebore a positive testimony - the Germans & Friends & those from Kinckheim came to resolution that it was not lawful for Xtians to buy or keep negro slaves 1688 V 2. p 403

Swedish Emigration under Gust Adolph 1627 was by a free people without slaves

1641 Mass proof free welcome at public cost to fugitives - The fugitive & the persecuted were the guests of the commwlth 1 418

Events that did not take place

What might have been fate of Europe under Napoleon
had Louis XIV triumphed over Wm III when the latter
opened the dykes. Edm Rev July '02, 32p

Bible Job no, or 28.18. not not 41.12.

Psalm 1.1.5. no, nor 19.3 not nor 22.24. none nor 49.7

not or 32.9. not nor 28.5.

Exod 20.4. not make any grav. or likeness

Bible nothing cast then young nor be barren 23.26.

canst not make one hair white or black mem "neither" ibid. & Deut. 13.8 (3 times)

no thought for your life – nor yet for your body –

not, neither – or – Lev. 18.17. , no unrigh in weight or & L. 19.35 so, 11.12.15.14.18. 26.27.

not make by – or – Lev 20.25 – neither, nor for or for 21.11 no usury or increase 25.36.37

no idals nor graven image 26.1 – v Exod 20.4

Deuteronomy – not be male or female 7.14 not desire silver or gold nor take 7.25 not for thy or for & dost thou

go to & 9.5. not sat title of corn or of wine or of, nor any of, nor thy free will, or 12.17 not sat of them

or of 14.7. not or 17.12 not, or – 18.10. 19.15 21.18. 22.4. 23.18. not, nor 24.17

Beauty Bacon. (Elizabeth) she was not desirous of life nor impatient under sickness

nor racked with pain – 66.

she had no dire or disagreeable symptoms. 66.

tho 'he mean never so well' = no brother, no uncle, nor any other & 65

no prejudice to himself nor business" 23

neither subjected him to the censure of rashness or intolerable

haughtiness nor rendered his nature suspected. 19.

there was never law or sect or opinion did so much magnify

goodness in the Christian Religion – 92

neither can angel or man come in danger by it 92

this proceeded not from warmth or bravery 98

let not the counsel chop in to the judge nor mind himself 115

let not ye judge meet & nor give occasion & 115

not talkative nor with impertin & 118

was not pageants or gaudery but de 130
there is no vexation or anxiety of mind which
resulteth from knowledge

Southey's Doctor

vol 2. p 35. not so peculiar or prominent
" 36 not in its principles or passions or,
52 no scrupulous or tender means
73 no feeling or sense
74 not devoted to one or other
75 no fit bile no disease of spleen no vapour or hysterics

compensations & satisfactions good to be used
but never good to be proposed

1787	Thursday	1818	Sunday
1788	Saturday †	1819	Monday
1789	Sunday	1820	Wednesday †
1790	Monday	1821	Thursday
1791	Tuesday	1822	Friday
1792	Thursday †	1823	Saturday
1793	Friday	1824	Monday †
1794	Saturday	1825	Tuesday
1795	Sunday	1826	Wednesday
1796	Tuesday †	1827	Thursday
1797	Wednesday	1828	Saturday †
1798	Thursday	1829	Sunday
1799	Friday	1830	Monday
1800	Saturday	1831	Tuesday
1801	Sunday	1832	Thursday †
1802	Monday	1833	Friday
1803	Tuesday	1834	Saturday
1804	Thursday †	1835	Sunday
1805	Friday	1836	Tuesday †
1806	Saturday	1837	Wednesday
1807	Sunday	~~1838~~	~~Thursday~~
1808	Tuesday †	1838	Thursday
1809	Wednesday	1839	Friday
1810	Thursday	1840	Sunday †
1811	Friday	1841	Monday
1812	Sunday †	1842	Tuesday
1813	Monday	1843	Wednesday
1814	Tuesday	1844	Friday †
1815	Wednesday	1845	Saturday
1816	Friday †	1846	Sunday
1817	Saturday	1847	Monday

1848	Wednesday +	1852	Monday +
1849	Thursday	1853	Tuesday
1850	Friday	1854	Wednesday
1851	Saturday	1855	Thursday

+ 1856, Saturday. 1857, Sunday. 1858, Monday. 1859, Tuesday.
+ 1860, Thursday. 1861, Friday. 1862, Saturday. 1863, Sunday.

Feby March November	Feby* Augt	May	January October	Jany* Apl July	Sept December	June
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

To find on what day of the week any given day in any month will fall & the contrary - E.g.

on what day of the week will the 31st day of Jany 1810 fall?

Observe the day of the week annexed to the years in the long columns - then in the Table under the given month, you will find the days of the month on which that day falls - Accordingly in Jany 1810 - Thursday is the 4th 11th 18th 25th the reckoning on. Friday is 26th &c. & Wednesday is the 31st

Note. In leap years January & Feby must be taken in the column marked * Leap years are marked in long columns. †

- 1800 - 1900 - & all other 100th years not to be leap years except the years 2000 2400 - 2800 &c every 400 -

Pikes. Arith. 1808.

Bristol was the regular slave market - & the English connected with their slave dealings the same disgusting profligacy which is now exhibited amongst their descendants, so proud of claiming their connexion with the Anglo Saxon race, on the opposite shores of the Atlantic ×.

Illud erat a natura abhorrens, quod multi ancillas suas ex se gravidas, ubi libidini satisfecissent, aut ad publicum prostibulum aut ad externum obsequium venditabant - W. Malm. ii. 418. (Ed Hardy)

Lond Quart. Rev. Oct '44.
Conquest & the Conqueror

Same article - p 172 An Ed.

The English cons is not based upon liberty but upon law - our law secures the liberty of the subject, - our law knows nothing of the liberty of the people - our Parl. is not a political assembly but a tribunal - we have never contended for abstract rights or for general principles - &c &c

advocates of rapine, murder, and (of blacker guilt than either) slavery.
Col. Friend .50

Note based on Slaves, good -

AD 1808 Greenwood v Curtis Mass 4. 93

" 1810 Ib - 6. 358.

Judge Sedgwick dissenting

Comm^th v Aves 18 Pick. 193

Shaw's dictum same as

Mansfield's in somersett case -

Story "Conflict of Laws, last edit 259. note.

Statute. Lotterys not to be drawn elsewhere, sale of the tickets forbidden here - Com v Clapp 5 Pick 41.

Groves & Slaughter Miss case - Slaves not property, do not merchandise, do not within constitutional power of Congress over Commerce -

Hints at Legislation on Slavery in Massachu-
H. Rep. Journal. (at State House)
Vol 2. 24 p. D 1781
Balls petition 4. 173

Vol 3. p 444 A bill repealing an act &c was debated & ordered that Sedgwick, Gerl Ward Dwight, Dane, & Branch be a Com.ee to bring in a bill upon the following principles
1st Declaring that there never was a legal Slavery in this Government.
2d Indemnifying all masters who have held Slaves in fact
3d To make such provision for the support of Negroes & Mulattoes as the Com.ee may find most expedient
8 Feb 1783.

Mem I could not trace this Com.ee's future action at all in the Records. if they ever made any —

See Mass Stat 1841 for law of Strangers
also Latimer Journal

Submit submitted to her heavenly King
Being a flower of that Eternal spring
Neare three years old she dyed in heaven to waitte
The year was sixteen hundred forty eight.

Abel his offering accepted is
His body to the grave - his soul to bliss
On Octobers twenty & no more
The year was sixteen hundred 44.

Dorchester -

These Gyant authors or their pigmie frie
Can neere with Moses vie
For truth or for antiquitie.
They all in one long row like Cyphers stand,
He at their head the Figure to command
They all had signified just naught
And he not all their force of wisdome taught

Poem prefixed to Gale's Ct of Ye
Gentiles 1692.

Louis the Eighteenth used to say that punctuality is the politeness of kings. A pendant to this remark was that of Madame de Souza, that cleanliness is the elegance of the poor.

'magnificence the decency of palaces' Thackeray

the virtu

Common Law & Federal Govt.
Am Digt. 532.
1 Gall. 489 - 1 Bald 558. 3 Conn. 114

Kentucky law excuses from militia all having conscientious scruples 4 Bibb. 61.

Kentucky statutes forbidding passage of slaves across the Ohio do not conflict with power of other states - with free use of Ohio river - or with Nat. Congress power over Commerce. 3 Dana (Kent.) 274.

Every unconst act void 2 Dall 304
ex post facto relates to penal not civil 3 Dall 386
one Legislature can repeal what another has enacted 6 Cranch 135

Judiciary Cohens 6 Wheat. 264
regulate commerce Gibbons v Ogden 9 Wheaton
Osborn 7 "

Slaves escape 1 Wash C.C.R. 499

congress may impose direct tax on States in proportion to census to be taken by Const.
5 Wheat 317
Shows that their exclusive power must be exercised according to Const.

Barron v Mayor of Balt
amendt restrict Genl Govt only. 7 Peters, (Marshall) 243.

Matter of Smith 10 Wend. 449 Livingston v N.Y. 8 Wend. 852. 100
2 Cowen 818 "Provision that no state shd deny jury in crim. cases - rights of consc. - freedom of speech & press" stricken out
Preamble makes all amendts restrictions on Fedl Govt
3 Cowen 686. 12 S & R. 220.
1 Wash C.C. Repts 499

Vid. - 2 Cow. 815 - 819
12 Cowen. 243
1 Bald. 220 [?]

"honorably attended with noise of trumpets" 11 278
Cape Cod recp^ts of Dutch Govr.

When in conference at Hartford the Dutch asked Conn. agents, who asserted that Conn. ran back to the Pacific "Where then is the New Netherlands"
It was replied "We do not know." cool!
Banc. 11 320 AD 1663

Stuyvesant when Dutch wished to surrender to British in 1664 answered 'The surrender w^d be approved in Fatherland'

In N.J. 1677 Quakers had from their Deputies to Genl Ct^s indentures under hand & seal to obey instructions of electors - Dep^s were paid "that he may be known as the servant of the people"
11. 359.

Murder pun^d by death in Penn's code 1682
11 387

Power of Colonies

N.Yk, 1691. Pitkin 1. 86.

Supreme legislative power & authority under their majesties shd forever be & reside in a Govr in chief & council &c & in their the people, by their representatives &c -

Gov & Council to adm. govt according to laws of province & for any defect therein according to laws of Engd.

This act disallowed by King 1697.

see page 89 also
91 -
92 - J Adams
" Winthrop
" Trumbull

"already hardened into republics" (Clarendon) of mass &c p. 110

When Andros was deposed old magistrates & Govr assumed office till pleasure of his majesty shd be known. p 120

Rightfulness of Even Appeals to King in Council denied by Colonies 123-5 &c Conn. difficulty about law of descent -

Virginia 174 page &c

Mass Agents 1692

"Genl Court has with the Kings approbation as much power in New Eglid as the King & Parl. have in England." they have all English privileges & can be touched by no law & by no tax but of their own making

~~P. H.~~

Mass State papers 361

King, in some charters, reserves the right to judge of the consonance & similarity of their laws with the English Constitution, to himself & not be Part &, in consequence thereof, to affirm or within a limited time to disallow them —

Mass State papers 354.

Direct Taxes

Seybert Statistics - 499

2,000,000 - 1798 — 50 cts on each slave
nothing on such as state laws exempted

3,000,000 - 1813

6,000,000 - 1815

3,000,000 1816 law of 1815 repealed
this instead thereof

of the first tax of 1798 -

Virginia quota the largest & paid the best but
except Conn & Delaware & Tenn.

	quota			
S.C.	112.997.74	—	33.504.55	amt unpaid Sept 1809.
Geo	38.814.88	—	27.594.88	
Kentucky	37.644.00	—	18.459.51	

Roman Law

Fathers could sell their grown up children - & the condition of children in this worse than slaves since only a thrice repeated sale emancipated them

Fuss Rom. Ant 91.92.

this right abolished by Diocletian but restored as to infants by Constantine -

Children & grandchildren considered & disposed of as slaves or cattle could not acquire a possess, property - all belonged to their ~~[illegible]~~ father, till Julius Caesar gave them an exclusive right to military key booty &c

Ibid -

Fathers had power of life & death over their children when grown up - Heineccius 1.9.8.

Fuss Rom. Ant. 90.91.

Romulus & the XII tables gave this as to infants - the father raising it from the ground (tollere) was symbol it was not to be exposed

Infants exposed might be saved by any one & become his slave

This power of death over grown up children restored by Trajan abolished by Constantine -

Fuss Rom Ants. 90.91.92.

Wives are called the property of their husbands
Fuez Rom Ant 548

Husbands could judge & punish their wives
Ibid -

'believing masters' - See Acts 15.5.

Colonists called Parliamentary
Comm^ee a "committee of Oblivion"
Bilbao 313

CIRCULAR OF THE GENERAL AGENT OF THE PEABODY FUND.

As applications for aid are numerous, and misapprehension exists in regard to the distribution of the income of the Fund, the following explanations are published: —

I. The Peabody Fund is not distributed among the States according to population, nor in proportion to the comparative destitution of any community. The Trustees, in their "absolute discretion," withhold funds when they would not promote the general purpose, and bestow liberally when they would be productive of beneficial results.

II. The greater part of the income will be hereafter used in the education of teachers for public schools. Aid will be given to Normal Schools, established, supported, and controlled by a State, if they are of a high order. Normal Schools, where the art of teaching is the prominent branch of instruction, will be preferred to Normal departments in academies and colleges.

III. The Trustees give to the States scholarships in the Normal College at Nashville. Teachers' Institutes, conducted by trained experts, are also aided; but the instruction must be practical, adapted to public-school teachers, and continued for some weeks.

IV. Only public schools carried on under State auspices will be aided.

V. The entire cost of maintaining schools is in no case met by the Trustees. A small part of the current expenses is contributed to encourage and stimulate the people to self-exertion in the cause of free, popular education. The amount of aid given to schools will be determined partly by the amount of money raised by State tax, local tax, or the voluntary contribution of the people.

VI. As all public schools cannot be aided, a few will be selected at radiating centres, to illustrate, by their example, the best methods of teaching, and to exert a healthful influence in favor of "free schools for the whole people."

VII. The schools selected shall have at least 100 pupils; shall be properly graded, with a teacher for every 50 pupils; shall continue in session ten months in the year; and have an average attendance of not less than 85 per cent of the enrolled pupils.

VIII. Applications for aid must be made before or near the beginning of the school year, and have the approval of the local school officers, and the State Superintendent.

IX. The Trustees assume no control whatever over the schools receiving Peabody aid, leaving all questions of selection of teachers, discipline, &c., to the State or local authorities establishing and chiefly maintaining the schools.

X. Seeking the improvement of State systems of public education, the Trustees will act in co-operation with the State educational authorities.

XI. Disclaiming all purpose of interference with State legislation, or the administration of school laws, or the action of State Boards and Superintendents and municipal school authorities, the Trustees must have the liberty of performing the duties of the Trust according to the known will and express language of the donor of the Education Fund.

J. L. M. CURRY,
General Agent.

RICHMOND, VA., July, 1881.

Territories

South Carolina authorized cession of Terr. Mch 8. 1787.
It was made Aug 9. 1787.

Convention for U.S. Cons. June - Sept. 1787
N.W. ordinance July 12 1787

Fugitive Slave Law

Talbot's Essay

1st Const Clause contemplates delivery, unqualified, to master with absolute right over him - unrestricted

12 Wendell 321 Brig case 16 Peters 539
evident from light of reception

this law unconst because it undertakes to deliver up with power to remove to the state or Territory whence he has fled

See Curtis opinion

Judge Sprague in Shadrach cases "the certificate gives no authority whatever to treat the party as a slave, it is merely an authority to remove him to a certain place"

Judge Woodbury (contra) thought St Thomas better entitled as atty of master to appear for him than Lewall after the certificate was granted.

2 preliminary? to what a ministerial officer instituting a pending over preliminary process must know what court - what term what suit what officer he ministers to - here process ends with absolute delivery to master - Comr does not officially know georgia has any law to secure light of trial to secure yes preliminary suit as illegal imprist

a preliminary to hab Corpus or a suit for damages
will this proceeding naturally & necessarily, unless both parties consent,
result in a further trial? if so - preliminary - if not not.

3rd - held to slavery

charged with crime not guilty - not probably guilty, charged
Govr ~~does~~ not have prima facie evidence he has the charge
itself duly authenticated before him

4 a case (Prigg decision) if so comes
within judicial power - Congress can't take it
out - constitutionally -

In Shadrach cases Sprague Ld necessary
to sustain counts in Act 1850 to find that
Shadrach was slave otherwise fail.

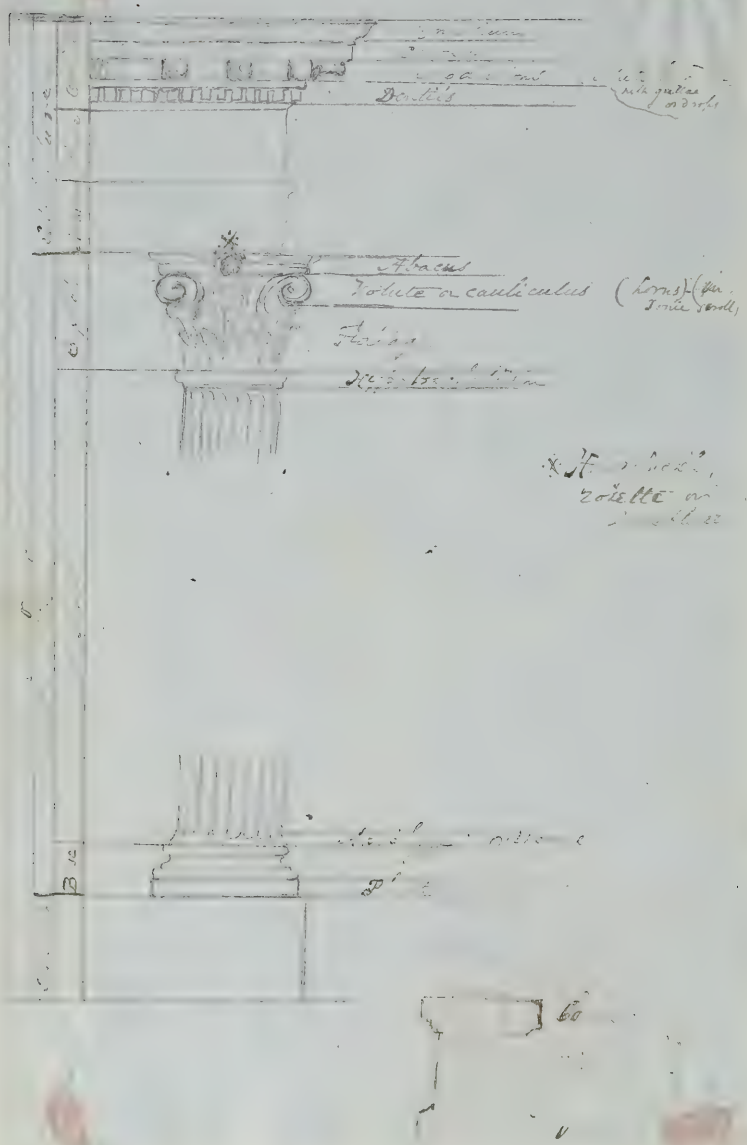
another point rescue of one in officers hands
charged with crime no defence on trial, for to
alledge that one rescued was not really guilty -
but for rescue one held under law of 1850
good defence to shew he was not slave
this shows difference of two clauses

" the right to convey is the necessary consequence
of ~~the~~ a right to delivery - Proof of ownership gives
both if it gives either or anything "
Wayne Prigg case

Ohio,	Buckeye
Indiana,	Hoosier
Illinois,	Sucker
Missouri	Pike
Iowa	Hawkeye
Wisconsin	Badger

Constitution

Franklin shed tears at signing - ?


Dentils
Abacus
Volute or cauliculus
(horns)
rosette or

[illegible] ie parts 3 Frieze
others make F larger than 5 Cornice
[illegible]

[illegible] to be the rule that Entab [illegible]
1/4 the columns height [illegible] cap
others give T.D. 1/4
C.S.C. 1/5
I 2/9 or 1/5

But [illegible] divided whole elevation
[illegible] to [illegible] into 19 [illegible]
Pedestal
Entablature
Col [illegible]

When one order [illegible] T. D. [illegible]
[illegible] in height than [illegible] directly [illegible]
[illegible] be, some [illegible]
[illegible] a [illegible]
those parts [illegible]

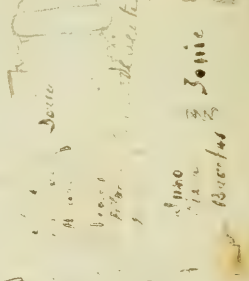
T height of column (cap & base inc) — 7 Diameters
D — 8 —
I — 9 —
Cor
Com — 10 —

Bases all 1/2 Diameter
T. & D. capitals 1/2 Do
Ionic " — 1/3 Do
Corin & Com. — 1 1/6 Do

Comms [illegible] 1/6 of diameter
of [illegible]

Attic Base used under
Com-Cor. Ionic or Doric more suits Comp

corinthian



My Lucia's eye would penetrate my soul!
If I could wander at a Christmas fair,
Without this vest & meet my charmer there,
Myself unconscious of a wife's control!
Even gainst those eyes, Ah! me I hapless find,
This purple velvet is too thick a bar!
Those dear enquiring orbs, which near & far
Roll, ever seeking, with a gaze too kind,
Some man unmarried! Oh! were that title mine!
~~Then I'd throw aside this vest~~
Then with a thinner vest I'd bask beneath that smile!
My small New Hampshire wife so void of guile,
It seems to me, King Heaven, among those stars shd shine,
And might from Earth's base cares be early spared;
Sans her, who knows but I might win a —'s kind regard?

Paddy on a Sonnet
by W — n "Of the Vest!"

Away, away, over the deep deep sea
To the Islands of Devils where are waiting for me
~~And~~ I hear the loud shout of their mirth from afar
That mocks with its thunder the din of war

2nd

And a skeleton form with his boat on the strand
Is waiting to waft me away from the land
His boat is a coffin, the sail is a shroud
His fee but a farthing, yet fear not the crowd.

3d

For they shrink from the glance of what once was his eye
And the proud and the brave hung fearfully by
And the bright eye of beauty grows dim in the dread
As her glance is withdrawn from the boat of the dead

4

Then away, away, over the dark deep sea
To the Islands of Devils, there are waiting for me
I catch the bright glance of their eyes from afar
Through the waves of my helmsman it gleams like a star.

5

Our boat cleaves but slowly the motionless deep
From eternity waveless in unbroken sleep
But the steersman is merry, the sail is widespread
And the ocean is teeming with sepulchred dead

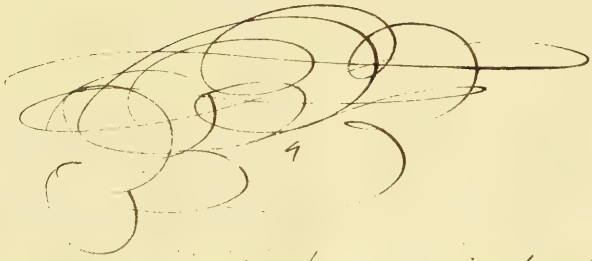
6

Hurra, Hurra, our keel cuts the strand
Then bear away cheerily raise yr oars, Bony, quick let us land
How much separation of interest lends
To the parting & meeting of long beloved friends.

7

They point to the ocean. I turn my glad eyes
But up to the heavens the billows arise
The island is sinking - above roars the deep —
Twas the thunder of Cannon — I woke from my sleep

1833



Durante headache hosce versiculos feci
1833 W.P.

feci
hosce versiculos —
anno 1833. W.P.

597

[illegible]

[illegible] act 1.

[illegible] Clwell [illegible]

[illegible]

[illegible] No matter, [illegible]

[illegible]

But she, alas! would néer confess,
Her northern birth and Yankee-ness.
She rather chose and seemed to be
A sister of the fair Haidée:
[illegible]
[illegible] other zones,
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
And Amy's sweetness joined with it.
Her music's rich, sweet, silver tone
Had made [illegible]
[illegible]
[illegible]
Scott heard it once; it is the same
[illegible]

M. E. Jenks – "My album is too little, Uncle"

An album is a list of friends, –
And these, kind heaven so rarely lends –
Turn but a leaf the number ends; –

My mary.

Live till you dare not tell your age
And put but one upon a page
These leaves will hold them, I'll engage

My Mary.

By & by you'll find out there are but a few
Who care half a cent for yr album or you:
So to make sure of some, yr best way will be
To love all your uncles – especially me –

1835

For Mary Jenks' totty Album

They tell us of trophy, pillar & arch
Where the conqueror graves his name;
And the poet twines, mid his Deathless lines
The favorites of fame -

Lourds! my name must be found, in time to come,
'Mong the wise, the witty & fair:
Pray, Miriam dear, bring your Album here
I'll write the letters there.

Humbug! said, why comest ~~come~~ there, with that everlasting stare?
By the bust on which you're leaning just above my chamber door,
If you don't with haste Mercurian show me now your heels Plutonian,
While I go to sleep & snore, go to sleep & snore,
I'll beat your brains out on my door, you damned bore;
Quoth the raven "you damned bore".

Silently, his right eye sinking, like a mortal when he is winking
Touched the raven his proboscis with his claw, with his claw,
Like Punchinello to his brother when he'd say "no go" to his fellow say "no go":
Tell me, said I, with hands imploring, wherefore, oh! wherefore?
Then stamped my boot upon a nail & made a roar;
Quoth the raven "made a raw".

But the raven's eyes were gleaming as he saw me walking, screaming,
With such pain as no mortal, who with toes, etc, etc before,
And I looked upon him quaking, as he sat with one leg shaking,
Then I slammed my chamber door, slammed it till he gan to roar,
Now, said I, old caterwauler, can't you please to hold your jaw?
Quoth the raven "hold your jaw".

Parody on Poe's Raven
in my letter to M.L.C.

607

To E.H. with her glove

"accept a miracle instead of wit—
See eight dull lines at Ellen's bidding wit"

The Sun window

At a fair Lady's shrine
A Knight poured forth his love
But instead of her hand
She gave him her glove

Thus man pledges his heart,—
But the maiden the while,
In return, for her lover,
Has only a — smile

20th Nov 1835

dear

The Home of my fathers — how sweet is the word,
Like the tones of that voice which in childhood we heard,
Like the voice of a mother it enters the soul,
And establishes there an unfailing controul;
When the power of virtue is lost.

The Home of my fathers — the words have a power
To comfort when clouds of adversity lower
To ~~supply to the soul an unfailing repast~~ glad the heart when it sorrows alone
When the halcyon days of youth are past gone
And its visions have faded away.

The Home of my fathers — far sweeter that ~~sound~~ name
Than the tale of ambition, of fortune, of fame
For it tells of the spot where in childhood we dwelt
For it tells of the altar around which we knelt
In infancy's innocent hours.

+ Bitter omitted

The Home of my fathers - how ~~sweetest~~ holy the sound
For it tells of the altar we gathered around
When parent and sisters and brothers were nea
Those friends of our youth so tender & dear
Those friends that we honored so much

The Home of my fathers - O ne'er may the wor
In life's latest hour with coldness be hea
But may joyous rejoicing my panting heart mo
When I think of the scenes of a mothers lo
When I think of the days of my youth.

W.P.

written ~~[illegible]~~ in 1826 or 7. I forget
which.

Ottawa, Ojibway (Chippewa) Love Song.

Awake! Flower of the forest - beautiful bird of the Prairie;
Awake, Awake, thou with the eyes of the fawn.
When you look at me I am happy; like flowers that feel the dew.
The breath of thy mouth is sweet as the fragrance of flowers
in the morning; sweet as their fragrance at evening in the
moon of the fading leaf. (October)
Does not the blood of my veins spring towards thee, like bubbling
springs to the sun in the moon of the brightest nights? (April)
My heart sings to thee when thou art near; like dancing branches
to the wind in the moon of strawberries. (June)
When thou art not pleased, my beloved, my heart is darkened like
the shining river when shadows fall from the clouds above.
Thy smiles cause my troubled heart to be brightened, as the
sun gilds the ripple which the cold wind has made
Myself! look at me! blood of my beating heart!
The earth smiles - the waters smile - the heavens smile, but I!
I lose the way of smiling when thou art not near.
Awake! Awake! my beloved!

June 8th 1850 morning Saturday.

copied from Littell

If one employed in telling money reckon one hundred pieces in a minute, he will take 17 (seventeen) days to reckon a million – a thousand men would take forty five years to reckon a billion – If the earth were as well peopled as Britain & had been so since creation, & the whole race had constantly spent their time in telling from a heap consisting of a quadrillion of pieces they would hardly yet have reckoned the thousandth part of that quantity

Encye Bitt – 3v p 543

Art. Arithmetic.

1 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

quad. Tri. Bill mill sic in Encye.